Wesley and His Successors

A Centenary Memorial of the Death of John Wesley.

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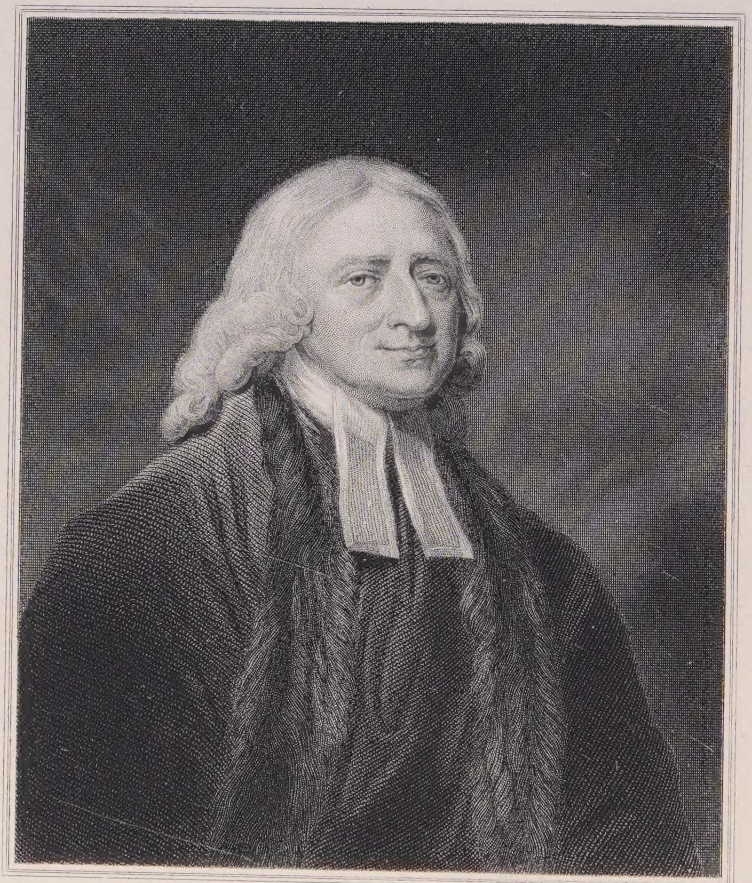
WESLEY

AND HIS SUCCESSORS.



Engraved by G. Cook.

John Wesley

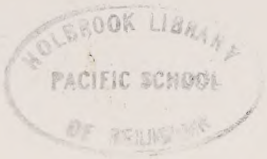
WESLEY

AND HIS SUCCESSORS.

A Centenary Memorial

OF

THE DEATH OF JOHN WESLEY.



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INTRODUCTION.

THIS Volume is issued as a Memorial of the Celebration of the Centenary of the death of the Rev. John Wesley, A.M.

Mr. Wesley died at the City Road Preachers' House on March 2nd, 1791. He needs no monument to perpetuate his memory. The good seed which he sowed has sprung up abundantly in many lands, and his followers are counted by millions this day. The results of his ministry are not confined to one branch of the Church of Christ, but are to be found in many churches. Godly men of various beliefs and denominations are Wesley's "epistles." Such are his great monument. But many Methodists will welcome this Memorial. The portraits of "our Founder" and other members of the Wesley family, and the portraits of the Successors in Wesley's chair of the Conference, will be peculiarly interesting to Methodists at home and abroad.

This work is not a history of Methodism, nor a biography of Presidents, but a book intended to serve as a Memorial of a most interesting celebration; and it is sent forth in gratitude to God for the work He has wrought during the past century; and in the earnest hope that the future of Methodism will be even yet brighter and more productive of glory to the Master Who was Wesley's Saviour than the past has been.

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THE REV. JOHN WESTLEY, M.A.,

GRANDFATHER OF THE REV. JOHN WESLEY.

THE Rev. John Westley, grandfather of the Founder of Methodism, was born about 1636. He was the son of the Rev. Bartholomew Westley, who was ejected from his living soon after the Restoration. John was educated at New Inn Hall, Oxford, and was remarkable for his piety and devotion to study, and especially for his success in mastering Oriental languages. Having taken his degree, he left Oxford, and, after preaching for a time to the seamen on the Dorsetshire coast, became, in 1658, minister of Winterborne Whitchurch. Here he had efficiently carried on his ministry about two years when Charles II. was restored to the throne, and Mr. Westley began to experience annoyance and persecution. An unfavourable report of his qualifications was carried to Bishop Ironside; but, at the end of an interview, in which Mr. Westley defended himself with good sense and temper, the bishop said, in taking leave of him, "I will not meddle with you. Farewell, good Mr. Westley!"

After having been twice thrown into prison and released, he came under the provisions of the Act of Uniformity, which was carried into operation on August 24th, 1662, and required ministers to make use of the Book of Common Prayer, and to declare their unfeigned assent and consent to all and everything contained therein. To these requirements Mr. Westley entertained conscientious objections. So, though his life was pure and devout, and his preaching and his pastoral care were excellent, he had to take leave of his congregation, and his office was declared vacant. From this time he was obliged to lead a wandering life, removing with his family from town to town, and seeking shelter in Melcombe, Ilminster, Bridgewater, and Taunton. Everywhere he was

received with great kindness by members of the three Dissenting denominations, by whom his needs were supplied, and to whom he preached as opportunity presented itself. In 1663 he took up better quarters, a good man having given him leave to reside in a house in Preston, near Weymouth. Here, with a grateful heart, he lived in peace for two years, when the inhuman Five Mile Act was carried into effect against him, and he was driven from his refuge, and had again to become a wanderer.

Henceforward he suffered almost incessant persecution. For a time he acted as pastor to a small church at Poole, and himself resided in the country beyond the five-mile limit. Yet, though he observed due prudence and secrecy, he was often apprehended, and was four times imprisoned. At length his energetic spirit gave way under the long series of privations and persecutions, and he died in 1670, at the early age of thirty-four, the victim of an intolerance which, unfortunately, was common in that century to all parties in Church and State.

Revd. Saml. Wesley

[illegible]

S. Wesley

THE REV. SAMUEL WESLEY, M.A.,

FATHER OF THE REV. JOHN WESLEY.

THE Rev. Samuel Wesley was one of the numerous children of the good Puritan, John Westley, and was born about 1662. He was educated at the Free School, Dorchester, and afterwards at Dissenting academies at Stepney and Newington Green. But, though brought up under strong Nonconformist influences, at the age of twenty-one he showed his independence of thought and his resolute self-reliance by getting up very early one morning and setting out on foot to Oxford, where he entered himself of Exeter College. The fact is, being a young man of considerable promise, he had, as his son John tells us, been pitched upon to answer "some severe invectives written against the Dissenters;" and this had led him to a course of preparatory reading, which had had just the opposite effect to what was expected. He resolved to renounce Dissent, and attach himself to the Established Church. At Oxford he seems to have maintained himself chiefly by "coaching" young students. On leaving the University, after taking his B.A. degree, he was ordained deacon and obtained a curacy; then served as chaplain on board a man-of-war; and afterwards came to London, and for two years acted as curate with the modest stipend of £30 a year.

Mr. Wesley had now become known as an author, and his connection with the Athenian Society, a literary body of some importance, had brought him into the company of several of the leading men of the day. In 1690 he was presented by the Massingberd family to the small living of South Ormsby, near Louth; having in the previous year married Susanna, the beautiful and highly accomplished daughter of Dr. Annesley. A few years later he became rector of Epworth, in Lincolnshire—a living in the gift of the Crown, probably bestowed upon him as an acknowledg-

ment of the services which his pen had rendered to the Revolution of 1688, and also of his dedication of his *Life of Christ* to Queen Mary. At Epworth he and his family suffered much from the roughness and cruelty of his parishioners, and from the malice of his political opponents. It was on his settlement here that he changed his name from WESTLEY to WESLEY, the spelling which he ever afterwards observed. In 1724 the small living of Wroote, a few miles from Epworth, and worth £50 a year, was assigned to him in addition; and the Wesley family removed to the new parsonage, hoping for better success in their struggles with poverty. In 1734, after various vicissitudes, the family moved back to Epworth, where, in April, 1735, the aged father closed his life of labour. His sons John and Charles stood beside him in his last moments, and witnessed the truth of the religion which had sustained him through a long series of severe trials. When John asked him, "Are you in much pain?" he replied, with a smile, "God does chasten me with pain, yea, all my bones with strong pain; but I thank Him for all, I bless Him for all, I love Him for all!"

Thus happily died Samuel Wesley: a man of deep piety, of indefatigable energy, and of considerable literary talent. He is said to have been the first man to write in favour of the Revolution of 1688, and so prepare the way for William III. His loyalty to the new dynasty was shown in his dedication of his three principal works to three successive Queens: the *Life of Christ* to Queen Mary; the *History of the Old and New Testaments* to Queen Anne; and the *Dissertations on the Book of Job* to Queen Caroline. At the same time his career would probably have been happier if he had not meddled with political controversy. His best panegyric is in the lines which, by his wife's desire, were inscribed on his tomb in Epworth churchyard: "As he lived, so he died, in the true Catholic faith of the Holy Trinity in Unity; and that Jesus Christ is God Incarnate, and the only Saviour of mankind."

S. Wesley

MRS. SUSANNA WESLEY,

MOTHER OF THE REV. JOHN WESLEY.

SUSANNA WESLEY was the youngest child of Dr. Annesley, an eminent Nonconformist divine of the seventeenth century. She was born on January 20th, 1669, and grew up to be a beautiful maiden, of much intelligence and amiability, and mistress of a wide range of learning and accomplishments.

Her father, Dr. ANNESLEY, was a man of great ability, and of strong attachment to Puritan principles. At Oxford he was noted for his piety and diligence, and his after life fulfilled his early promise. His sermons, published in *The Morning Exercises* and elsewhere, and his other works, show him to have been a man of sound judgment and extensive learning. At the time of the Restoration he was rector of St. Giles's, Cripplegate, and, though he had been by no means an admirer of Cromwell and his deeds, he found it impossible to conform to the ecclesiastical requirements of the restored monarch, and consequently was ejected from his living on St. Bartholomew's Day, 1662. Happily his private fortune supplied enough for comfortable maintenance, and for the liberal education of his children, of whom he is said to have had the goodly number of twenty-four, and of whom Susanna, as the youngest, and not the least charming, was often thought to be her father's favourite. Certainly she was very like him in personal and mental attributes—handsome, intellectual, catholic-minded, and of sturdy independence.

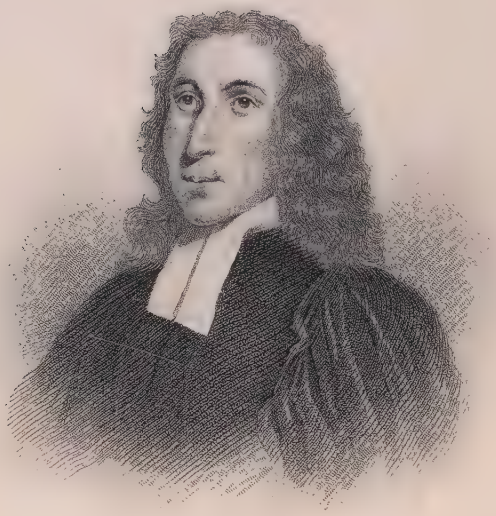
This last quality was displayed in a striking manner when she was a girl in her thirteenth year. Her favourite study was divinity, and at this early period of life she had thoroughly examined the controversy between the Established Church and the Dissenters, and had decided in favour of the former. Dr. Annesley was a man of truly liberal spirit, and did not in the least interfere with his daughter's determination; she was left free to follow her own choice, and to adopt the creed and the forms of the Church of England, of which she remained a devout member to the end of her life. At the age of twenty she became the wife of the Rev. Samuel Wesley, with whom she had been acquainted for some years, and who, like herself, had

thrown aside the Nonconformity with which his family and friends were identified, and had entered the Established Church.

The young couple were full of faith and energy, and they needed it all to uphold them in the various trials which they had to encounter. All the resources of Mrs. Wesley's cultivated and disciplined mind, all the forces of her indomitable courage and hopefulness, were brought into play in the conduct of her household and in the training of her children. Throughout her life her children had in her a faithful, loving adviser and steadfast friend under all circumstances. Her daughters grew up to be a fine group of women, fitted for high intellectual companionship, as well as for the ordinary arts and toils of family life. In their manifold trials and griefs their mother was ever a partaker and a loving comforter; while in the successful careers of her three sons, Samuel, John, and Charles, she took the deepest interest. Her eldest son, Samuel, was born in 1690, whilst his father was a curate in London. After being educated at Westminster School and Christ Church, Oxford, he became a clergyman and schoolmaster, and his life was marked by many excellences. Under what influences he had been brought up may be gathered from his mother's letters to him, in one of which she wrote: "I exhort you as I am your faithful friend, and I command you as I am your parent, to use your utmost diligence to make your calling and election sure, to be faithful to your God; and after I have said that, I need not bid you be industrious in your calling."

The same tender concern for their welfare marked Mrs. Wesley's intercourse with her two younger and more famous sons. A special attachment seems to have existed between her and her son John; she confiding to him her troubles, and he looking up to her for advice in the perplexities of early manhood, as well as in the theological difficulties of the day. When he and Charles sailed for Georgia with high missionary purposes and hopes, though her heart was wrung at losing them, she bravely said: "Had I twenty sons, I should rejoice that they were all so employed, though I should never see them more."

After her husband's death she resided for some years with her daughter, Mrs. Hall, at Woolton; but a few months before her death she came to live with her son John, at the old Foundery, in Moorfields, where she was attacked by illness, and died, in July, 1742. Her last words were: "Children, as soon as I am released, sing a psalm of praise to God."



J Wesley

THE REV. SAMUEL WESLEY, M.A., JUN.,

BROTHER OF THE REV. JOHN WESLEY.

THE Rev. Samuel Wesley was born in London on February 10th, 1690, and was the first child of Samuel and Susanna Wesley. When about fourteen years old he was sent to Westminster School, and made rapid progress in classical attainments. In 1711 he was elected to Christ Church, Oxford, and carried with him a great reputation for learning and poetic ability. Having taken his M.A. degree, he was summoned from Oxford to officiate as usher in his old school, and soon afterwards entered into holy orders. At Westminster he spent great part of his life, and here he had for several years charge of his youngest brother, Charles, whom he taught and tended with affectionate care. About 1715 he married Miss Berry, who, like himself, was the grandchild of an ejected minister.

His life at Westminster was diversified with little incident; but he found pleasant relaxation from the routine of school in poetic composition, celebrating in metre the birthdays of wife and children, and the marriages of friends, etc. With limited means he effected an almost incredible amount of good; and it was to him that the first Infirmary in Westminster, now St. George's Hospital, owed in a great measure its establishment and success. He took especial interest in all public measures for the relief of the distressed, and the improvement of the condition of prisoners; and to him his aged father was indebted for much comfort, and his brothers for their education.

In 1732 he removed to Tiverton, where he was appointed Head Master of the Free Grammar School, and where his abilities met with high appreciation, children being sent from all parts of the West to his care. Having spent seven active and successful years in this new

sphere, he died on November 6th, 1739, after a few hours' illness. His epitaph in Tiverton churchyard records that he was "a man, for his uncommon wit and learning, for the benevolence of his temper and simplicity of manners, deservedly beloved and esteemed by all: an excellent preacher, but whose best sermon was the constant example of an edifying life: so continually and zealously employed in acts of beneficence and charity that he truly followed his blessed Master's example in going about doing good." He was the author of the well-known hymns, "The morning flowers display their sweets," "The Lord of Sabbath let us praise," and three others in the Methodist Collection.

THE REV. JOHN WESLEY, M.A.

THE Rev. John Wesley was born at Epworth, Lincolnshire, on June 17th (O.S.), 1703, and was the son of Samuel and Susanna Wesley, of whom we have given a short account. The main incidents of his life are familiar to all Methodist readers :—how, in childhood, he narrowly escaped death by fire in the burning of his father's parsonage; and how he went to school at the Charterhouse, and at sixteen was elected to Christ Church, Oxford; was ordained deacon in 1725, and elected Fellow of Lincoln College in 1726; was ordained priest in 1728, and in 1729 became head of the Oxford Methodists; embarked for Georgia in 1735, and on the voyage made acquaintance with a party of Moravians; returned to England in 1738, and conversed with Peter Böhler, and found peace with God on the evening of May 24th, in "a Society in Aldersgate Street, where one was reading Luther's Preface to the Epistle to the Romans;" began field preaching at Bristol, April 2nd, 1739, and in November opened the Foundery, Moorfields, for preaching; established class-meetings and weekly contributions in 1742; held his first Conference in 1744; was married in 1751; opened the New Chapel, City Road, on November 1st, 1788; died on March 2nd, 1791.

Of his eminent piety and learning, and his remarkable genius, we need not here speak, nor of the journeying and preaching, the pastoral and literary work, the trials and successes, which filled the busy years of his long and beneficent life. Engravings of the mural tablet to his memory in City Road Chapel, and of the monument over his grave, are given subsequently; but his best monument is found in the Societies and Churches which he founded, and in the worldwide results of the revival of primitive Christianity to which he so largely contributed.

His death took place in his house adjoining City Road Chapel;

and full details of the closing scenes are given by the Rev. Henry Moore, who resided in the same house.

On March 1st, the day before his death, when some friends had been praying with him, "on rising from their knees, he took hold of all their hands, and with the utmost placidness saluted them, and said, 'Farewell, farewell!' A little after, a person coming in, he strove to speak, but could not. Finding they could not understand him, he paused a little, and, with all the remaining strength he had, cried out: 'THE BEST OF ALL IS, GOD IS WITH US!' Seeing some persons standing by his bedside, he asked, 'Who are these?' and being informed who they were, Mr. Rogers said, 'Sir, we are come to rejoice with you; you are going to receive your crown.' 'It is the Lord's doing,' he replied, 'and marvellous in our eyes.' On being told that his sister-in-law, Mrs. Wesley, was come, he said, 'He giveth His servants rest.' He thanked her as she pressed his hand, and affectionately endeavoured to kiss her. On wetting his lips, he said, 'We thank Thee, O Lord, for these and all Thy mercies. Bless the Church and King; and grant us truth and peace, through Jesus Christ our Lord, for ever and ever.' At another time he said, 'He causeth His servants to lie down in peace.' Then, pausing a little, he cried, 'The clouds drop fatness;' and soon after, 'The Lord is with us, the God of Jacob is our Refuge!' He then called those present to prayer, and though he was greatly exhausted, he appeared still more fervent in spirit. These exertions were, however, too much for his feeble frame; and most of the night following, though he often attempted to repeat the Psalm before mentioned, he could only utter, 'I'll praise—I'll praise.'

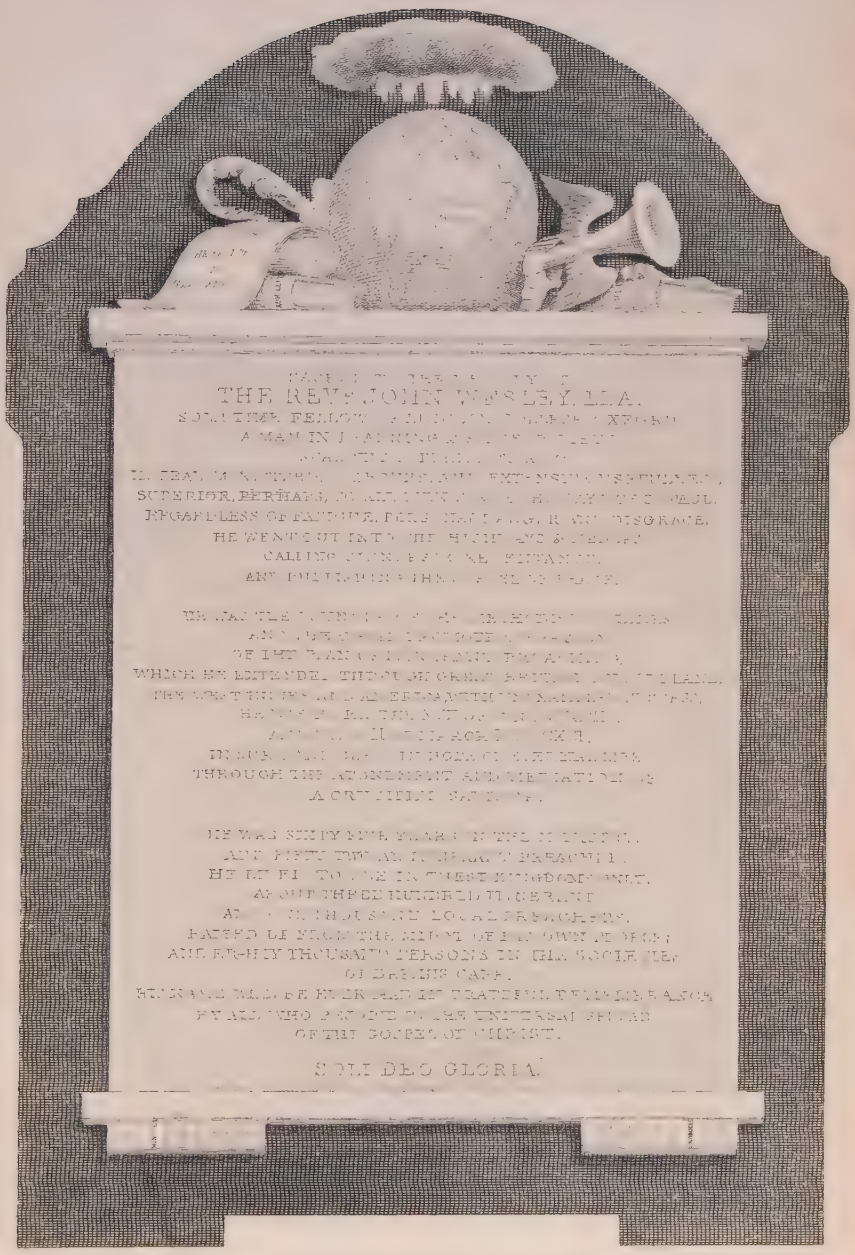
"On Wednesday morning the closing scene drew near. Mr. Bradford, his faithful friend, prayed with him, and the last word he was heard to articulate was, 'Farewell.' A few minutes before ten, while several of his friends were kneeling around his bed, without a lingering groan, this man of God, this beloved pastor of thousands, entered into the joy of his Lord."

Jn.º Williams Pinx.t J.º Faber fecit

John Wesley M. H.

Fellow of Lincoln Colledge Oxford

Printed for & Sold by H. Overton at the White Horse without Newgate, London 1748.

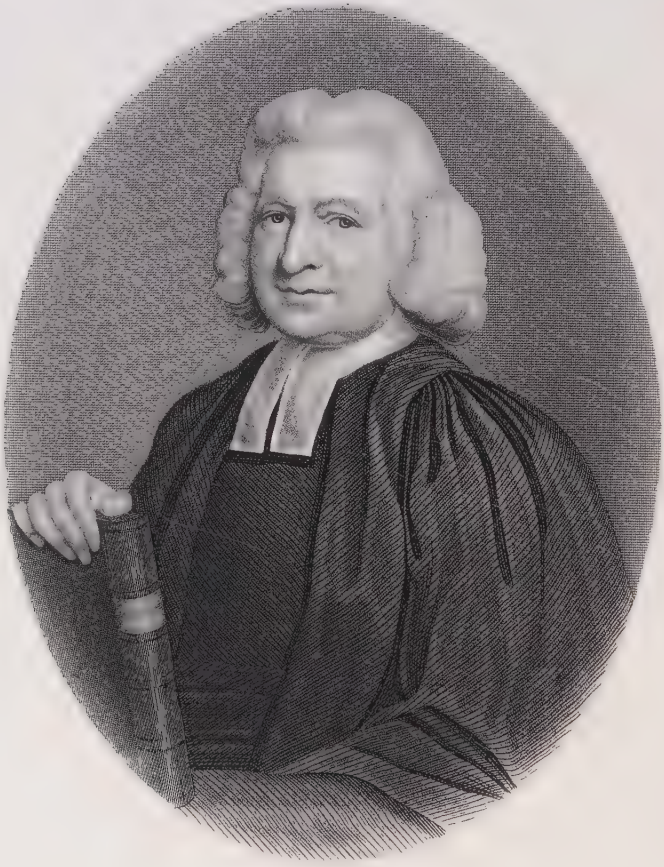

THE REVE JOHN WESLEY, LL.A.
SOLI DEO GLORIA.

J. Adams Acton, Sculptor.] COPYRIGHT. [*Photographed by T. C. Turner*

THE WESLEY CENTENARY STATUE,

CITY ROAD, LONDON.

ERECTED MARCH 2ND. 1891.



C Wesley

THE REV. CHARLES WESLEY, M.A.

THE Rev. Charles Wesley, the younger brother of the Rev. John Wesley, was born at Epworth, December 18th, 1708. In the fire at the parsonage, from which John was rescued in a remarkable manner, Charles seems to have been carried out in a servant's arms. Like his brother, he had the advantage of being well grounded in religious and general knowledge by his excellent and accomplished mother. When about eight years old, he was sent to Westminster School, where he was placed under the care of his brother Samuel, then one of the ushers. It was while he was at Westminster that Mr. Garret Wesley, a gentleman of large fortune in Ireland, was desirous of adopting him as his heir. The matter being left by his father to Charles's own decision, he declined the flattering offer, resolving to remain in England. Mr. Garret Wesley found another youth, who willingly accepted the tempting position, adopted the name of Wesley, was raised to the peerage as Lord Mornington, and became the grandfather to the Duke of Wellington and the Marquis of Wellesley. Charles Wesley's choice, however, proved to be that of "the better part"; he was an important factor in the great revival, and he gained the highest rank as a sacred poet, furnishing the Methodist Societies with a multitude of hymns, full of power and beauty, and enriching the psalmody of every English-speaking Church.

When about eighteen, Charles removed from Westminster to Oxford, having been elected to Christ Church. For some time he luxuriated in the new freedom from his brother Samuel's control, and paid little attention

either to learning or to religion. But after a while he became more earnest as to the former. "He pursued his studies diligently," says his brother John, "and led a regular, harmless life; but if I spoke to him about religion, he would warmly answer, 'What! would you have me to be a saint all at once?' and would hear no more." But, soon after John had left Oxford to act as his father's curate, Charles awoke from his lethargy and became deeply serious and devout. "It is owing, in great measure," he writes to John, "to somebody's prayers (my mother's, most likely), that I am come to think as I do; for I cannot tell myself how I awoke out of my lethargy: only that it was not long after you went away." He now entered into friendly intercourse with young men of like mind to himself; and he and his companions soon attracted the notice of their fellow-students by their regular attendance at the weekly sacrament and their methodical pursuit of their studies and devotions. At first they were christened "Sacramentarians," next "The Godly Club," and finally "Methodists." When John Wesley returned to Oxford, in 1729, he was heartily welcomed by the little band, and became their chief and counsellor. At first their meetings were limited to reading together the Greek Testament and the Greek and Latin classics three or four evenings a week, and divinity on Sundays. Then they launched out into practical Christianity by visiting the prisoners and the sick.

After his father's death, in 1735, Charles took orders, that he might be able to officiate as a clergyman in the new colony of Georgia, whither he had agreed to go in the capacity of secretary to the Governor, General Oglethorpe. In October he and his brother embarked for the colony, but do not appear to have reached the Savannah River till March 5th, 1736. After a few months of ill success and annoyance Charles returned to England. It was not till Sunday, May 21st, 1738, that he obtained a clear sense of the pardoning mercy of God, and understood the way of salvation. In the following January he became curate to Mr. Stonehouse,

the vicar of Islington; but soon the churchwardens took exception to his evangelical doctrine, and by force prevented him from occupying the pulpit. The case was laid before the Bishop of London; but he justified the action of the churchwardens, and Charles was obliged to resign his curacy. He resumed his labours in the wide field of London at large, preaching in churches where he was allowed, and following the example of Whitefield and John Wesley by preaching to thousands in the fields.

From this time for many years he took a prominent part in the work of spreading the Gospel over England and Wales, participating in the rough usage which often fell to the lot of the Methodist itinerants. In April, 1748, he married Miss Sarah Gwynne, daughter of Marmaduke Gwynne, a Welsh gentleman—an alliance which was the source of much happiness to him. The latter part of his life was spent chiefly in Bristol and London; and in the latter city he died, March 29th, 1788, and was buried in Marylebone churchyard. In his last illness, when unable to write, he dictated to his wife the following lines, which seem to have been the final composition of this "sweet singer of Israel":—

"In age and feebleness extreme,
Who shall a sinful worm redeem?
Jesus, my only hope Thou art,
Strength of my failing flesh and heart.
O could I catch a smile from Thee,
And drop into eternity!"

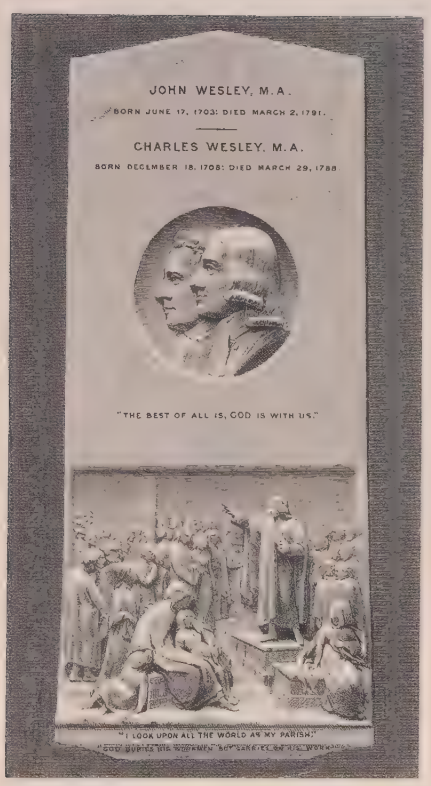
In the *Minutes* of the Conference of 1788, his brother John gave this brief account of him: "Mr. Charles Wesley, who, after spending four-score years with much sorrow and pain, quietly retired into Abraham's bosom. He had no disease; but, after a gradual decay of some months,

'The weary wheels of life stood still at last.'

His least praise was his talent for poetry: although Dr. Watts did not

scruple to say that 'that single poem, *Wrestling Jacob*, was worth all the verses he himself had written.'"

To his son Charles—a man of remarkable musical genius—King George III. one day expressed the following opinion: "It is my judgment, Mr. Wesley, that your uncle, and your father, and George Whitefield, and Lady Huntingdon, have done more to promote true religion in the country than all the dignified clergy put together, who are so apt to despise their labours."


JOHN WESLEY, M.A.
BORN JUNE 17, 1703: DIED MARCH 2, 1791.
CHARLES WESLEY, M.A.
BORN DECEMBER 18, 1708: DIED MARCH 29, 1788
"THE BEST OF ALL IS, GOD IS WITH US."
"I LOOK UPON ALL THE WORLD AS MY PARISH."
"GOD BURIES HIS WORKMEN, BUT CARRIES ON HIS WORK."

Janu 29. 1752

It is agreed by us whose names are underwritten

1. That if we ~~hear any Ill of each other,~~ we will not listen, or willingly inquire after any Ill concerning each other:

2. That if we do hear any Ill of each other, we will not be forward to believe it:

3. That as soon as possible we will communicate what we hear, by speaking or writing to the Person concernd:

4. That till we have done this, we will not write or speak a Syllable of it, to any other Person whatsoever:

5. That neither will we mention it, after we have done this, to any other Person:

6. That we will not make any Exception to any of these Rules, unless we think ourselves absolutely obliged in Conscience so to do.

John Jones
John Nelson
Willm Shent
John Slaime

John Wesley
Charles Wesley
John: Jumbath.
Perronet
Jonth. Reeves
Jos. Cownley
Perronet
Thos. Maxfield.
J Downes.

Fac Similies of the Hand-writing of the WESLEY Family & some of the primitive Methodists.

Sam: Annesley Epworth 10r. 30. 1700

S. Wesley

Suratt March 13. 1712

John Wesley

S Wesley

Nov. 18 1727

C. Wesley

Frederica May 1. 1736

John

S Wesley

S.W.

Jan: 13 17 9/10

P.B. for upwards of Eighty six years I have kept my Accounts exactly I write not attempt it any Longer being satisfied with the contrary Conviction that I have all I can, & give all I can, yet all I have

John Wesley

July 16. 1790

Mehet: Wright

July the 3d

Your Brother Sinner

Whitefield

Martha Wesley

M Hall

March 10

Thomas Coke

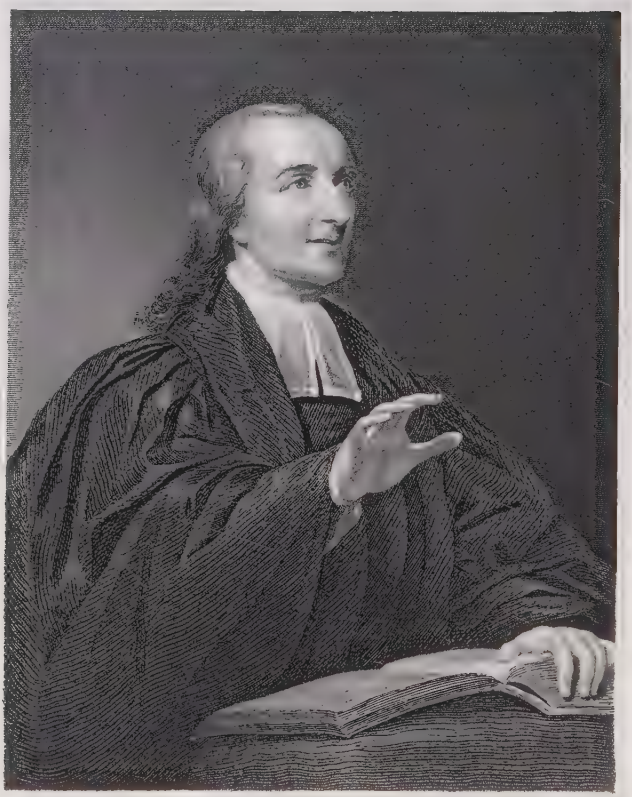
Madeley 17th Feby. 176

Linc: Nov. 28

Emilia Wesley

J Fletcher

J. Cennick



J. Fletcher

THE REV. JOHN FLETCHER.

AMONGST all Mr. Wesley's fellow-labourers none stood higher in his esteem than the Rev. John Fletcher, whom, in 1773, he urged to come and join him as a sort of President elect, ready to stand in his place when he himself should be called away. "Thou art the man," wrote Mr. Wesley to him. "God has given you a measure of loving faith, and a single eye to His glory. He has given you some knowledge of men and things, particularly of the old plan of Methodism. You are blessed with some health, activity, and diligence, together with a degree of learning. And to all these He has added, by a way none could have foreseen, favour both with the preachers and the whole people."

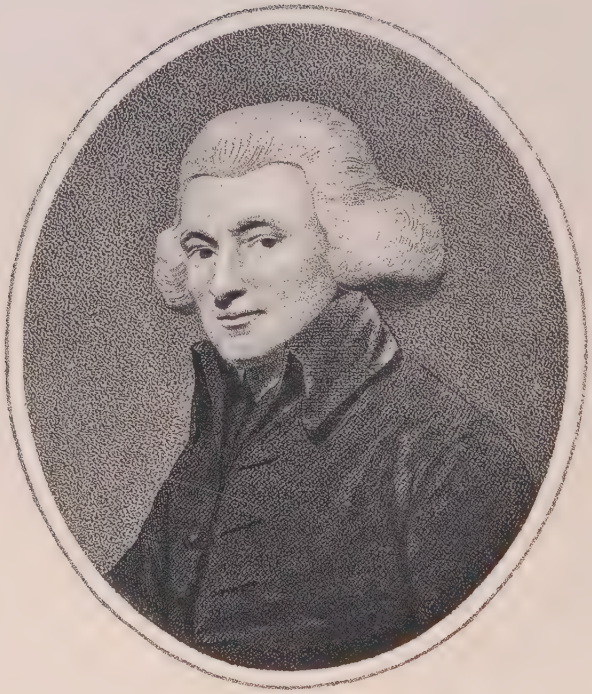
Mr. Fletcher was born at Nyon, in the Pays de Vaud, September 12th, 1729; was educated at Geneva, and in early life was master of several languages—French and German, Latin, Greek, and Hebrew. His parents wished him to enter the ministry, but he shrank from such a career for two reasons: he felt that he was unequal to the load of responsibility with which he would be burdened; and he was disgusted at the necessity which he would incur of subscribing to the doctrine of predestination. Also, he disapproved of undertaking the sacred office with a view to worldly advancement. He decided to enter the army, and engaged as a captain in the service of Portugal. But his military prospects were dissipated by various circumstances, and he employed his leisure in running over to England. His first connection with Methodism is thus related by Mr. Wesley:—

"When Mr. Hill" (to whose two sons Mr. Fletcher was acting as tutor) "went to London to attend the Parliament, he took his family and Mr. Fletcher with him. While they stopped at St. Albans, he walked out into the town, and did not return till they were set out for London. A horse being left for him, he rode after, and overtook them in the evening. Mr. Hill asked him why he stayed behind. He said, 'As I was walking, I met with a poor old woman, who talked so sweetly of Jesus Christ that I knew not how the time passed away.' 'I shall wonder,' said Mrs. Hill, 'if our tutor does not turn Methodist

by-and-by.' 'Methodist! madam,' said he, 'pray what is that?' She replied, 'Why, the Methodists are a people that do nothing but pray: they are praying all day and all night.' 'Are they?' said he; 'then, by the help of God, I will find them out, if they be above ground.' He did find them out not long after, and was admitted into the Society."

In 1757 Mr. Fletcher was ordained by the Bishop of Bangor, at the Chapel Royal, St. James's; and as soon as his ordination as priest was over, he hastened away to West Street, and assisted Mr. Wesley in the administration of the Lord's Supper. From this time, says Wesley, he was "doubly diligent in preaching, not only in the chapels at West Street and Spitalfields, but wherever the providence of God opened a door to proclaim the everlasting Gospel." In 1760 he was presented to the living of Madeley, in Shropshire, with which his name was henceforth to be associated. Here he exemplified in his daily life that perfection which he so eloquently set forth in the pulpit as attainable. "No age or country," writes Southey, "has ever produced a man of more fervent piety or more perfect charity. No Church has ever possessed a more apostolic minister." To Wesley he was invaluable, aiding him by frequently preaching for him, by his wise counsel and sweet temper in the settlement of disputes, and by his unrivalled defence of Arminian doctrine against extreme Calvinistic dogma.

In 1781 he married Mary Bosanquet—a lady who may be regarded as one of the chief founders and fosterers of Methodism, and who was in every way suited to be her husband's companion and co-worker. After four years of unalloyed happiness, this union was dissolved by the death of Mr. Fletcher, who expired on August 14th, 1785, in the fifty-sixth year of his age. What Wesley thought of him is best given in his own words: "I was intimately acquainted with him for thirty years. I conversed with him morning, noon, and night, without the least reserve, during a journey of many hundred miles; and in all that time I never heard him speak an improper word, or saw him do an improper action. Within fourscore years I have known many excellent men, holy in heart and life; but one equal to him I have not known, one so uniformly and deeply devoted to God. So unblamable a man in every respect I have not found, either in Europe or America. Nor do I expect to find another such on this side eternity."



Willm Thompson

THE REV. WILLIAM THOMPSON,

PRESIDENT, MANCHESTER, 1791.

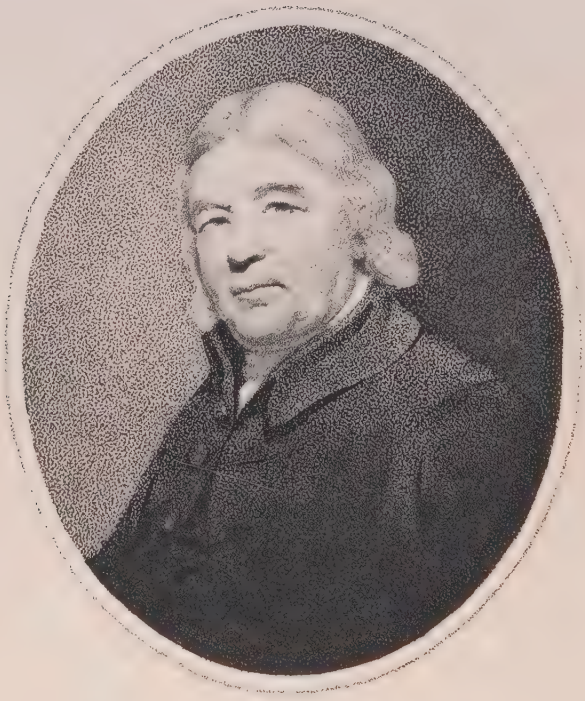
THE first President, after the death of Mr. Wesley, was WILLIAM THOMPSON, a native of Fermanagh, Ireland. The Conference assembled at Manchester, July 26th, 1791, under circumstances of great solemnity and perplexity. The Founder of the Methodist Societies had died in the previous March; and when more than two hundred preachers met in the rising Lancashire town, the chair, which for nearly fifty years had been occupied by the same person, was empty; the voice which had guided their deliberations and given expression to their decisions was silent in the tomb. They felt like a family that had just lost a good father, on whose wisdom they had been accustomed to rely in every emergency, and whose death fully revealed to them their own comparative weakness. But no time could be spent in vain lamentations. They had to proceed with urgent business, and for the first time to use their franchise, and vote their own President into the chair.

The choice fell upon Mr. Thompson, a man specially fitted to occupy the vacant seat. Many have wondered why this honour was not conferred on some more prominent man, like Benson or Coke, Mather or Pawson. But the great body of preachers probably did not want a man to preside over their first independent assembly who might possibly take high ground on account of his better knowledge of Connexional business, or his more intimate companionship with Wesley. What they specially required was one who could fill the new office with dignity, and who was well acquainted with the organisations of other Churches. Such a President they found in Mr. Thompson, who, in Atmore's judgment, was a "man of remarkably strong sense, a fertile genius, a clear understanding, a quick discernment, a retentive memory, and a sound judgment—one of the closest reasoners and most able speakers that ever sat in the Methodist Conference." "The chief reason which determined the choice," says Dr. George Smith, "was Thompson's peculiar genius

for ecclesiastical polity. Brought up in the north of Ireland, he had closely studied the system of Presbyterian Church government, and was probably far ahead of his compeers in acquaintance with ecclesiastical questions." Whatever was the real ground of their action in the matter, the assembly of itinerants made no mistake in their choice. Thompson amply fulfilled their expectations, and proved a strong link in the Presidential succession from the Founder of Methodism.

He was born at Fermanagh in 1733, was converted in early life, and became a Methodist preacher in his twenty-fourth year. Soon afterwards he came over to England, was kindly received by Mr. Wesley, and appointed to a Circuit, and underwent the customary baptism of violence at the hands of an unruly mob, who, instigated by a parson of that unenlightened generation, threw him into prison, and carried several of his hearers on board a transport, to serve the king amid the rough surroundings of a man-of-war of those days. He himself was released by the good offices of the noble Lady Huntingdon, and through the same happy influence his captured hearers were also set at liberty. Subsequently he laboured in several of the principal Circuits of the Connexion with much success. After Wesley's death he took a leading part in the settlement of the order of government, and it was *his* pen that drew up the Plan of Pacification. In those times of transition and unrest his clear judgment and logical faculty caused him to be looked up to as a safe pilot in a storm. To the younger preachers his bearing at times appeared a little too stiff and unbending; but this was only a surface blemish, and he was ever anxious to heal the unintended wound. On one occasion the amiable Jonathan Edmondson, when travelling with him, thought he had cause for complaint, and plainly told him his mind. Thompson at first felt hurt, and expressed his feelings rather strongly; but soon, "thinking he had erred, he came to me," writes Edmondson, "gave me a salute, and said, 'Brother Edmondson, forgive me!'" In this little incident shone forth the true nobility, the unaffected piety of William Thompson's character.

When forty-two years' hard work in the itinerancy had worn down his well-knit frame, his words were those of perfect trust in the Divine mercy and of utter fearlessness of death. He died on May 1st, 1799, in the sixty-third year of his age.



Alex. Mather

THE REV. ALEXANDER MATHER,

PRESIDENT, LONDON, 1792.

IF the first President was an Irishman, the second was a Scotchman. Born in the same year as his predecessor, he, like him, had been one of the responsible authorities in the arrangement of the Connexional affairs after Wesley's death. But while we have few particulars of Mr. Thompson's career, of Mr. Mather's we have ample details in the racy narrative which he furnished to Mr. Wesley, and which was published in the *Arminian Magazine* for 1780.

ALEXANDER MATHER was born at Brechin in 1733, and was brought up in the fear of God; took pleasure in reading good books, and learnt the Assembly's Catechisms by heart. His steady upbringing, however, was soon broken in upon. "Out of a childish frolic," as he tells us, he went off from his quiet home with a party of Jacobite rebels. It was the rising of '45, and the poor little lad by this thoughtless escapade exposed himself to many hardships and dangers. "But the Lord," he writes, "delivered me out of all. Many mighty ones fell on Culloden Heath, and in the way to Inverness, and indeed on every side, yet I was mercifully preserved." Returning to his father's house, a scared little fugitive, there was "no entrance" for him: the stern Scotchman would not harbour a "reb.," even though he were his own son. But his mother took him, through various perils, to a place of temporary safety; and after a while he ventured back once more, only to meet another sore rebuff. His too loyal father not only would not let him cross his

threshold, but gave information against him to the commanding officer, and Alexander was marched off by a file of musketeers. Fortunately the officer had more sense than the father, and, after asking the young runaway many questions, told him, "You may go home;" and this time, as his treason had been officially wiped out, his severe parent relaxed his rigour and took him in.

In course of time he came up to London, married, and, with his wife, attended the services at the Foundery, and was the subject of good influences. On Easter Day, 1754, he heard Wesley preach at West Street Chapel. "It was," he tells him in after years, "the first time I ever saw or heard you. Under that sermon God set my heart at liberty, removing my sins from me as far as the east is from the west; which the very change of my countenance testified before my tongue could utter it." Soon he had "strong impressions" that God had called him to preach, and, by the advice of his friends, he mentioned the matter to Mr. Wesley. The sage Founder told him, "This is a common temptation among young men. Several have mentioned it to me; but the next thing I hear of them is that they are married, or upon the point of it." At a subsequent interview he put the career of an itinerant in very plain colours before the young aspirant: "To be a Methodist preacher is not the way to ease, honour, pleasure, or profit. It is a life of much labour and reproach. They often fare hard, often are in want. They are liable to be stoned, beaten, and abused in various manners. Consider this before you engage in so uncomfortable a way of life." Mather manfully replied that he had no desire to engage therein unless it were the call of God, and that he did not regard what he suffered in doing the will of God. Wesley recognised the ring of true metal, and appointed him to make a trial

at Snowsfields Chapel the next morning. The result must have been satisfactory, for he was appointed for Wapping Chapel the following Monday, and for the Foundery on Tuesday morning.

So commenced the remarkably successful career of this earnest preacher of the Gospel. For some time he followed his business, and preached in the intervals of labour, reducing his amount of sleep and rest to a perilous minimum. When, in August, 1757, he was called out as a *travelling* preacher and appointed to the Epworth Circuit, he made no difficulty of *walking* to the remote little Lincolnshire town, "about a hundred and fifty miles." It is good to read with what heroic bravery this faithful preacher, on his first visit to Boston, faced a barbarous mob; how he was pelted with dirt and stones, was felled to the ground and so bruised from head to foot that he could hardly stir; and then how, with admirable coolness and sturdy determination to maintain the right, he went before the unfriendly magistrates and demanded justice on the rioters. He proved himself more than a match for their worships, and three of the rioters had to ask pardon of the pelted preacher, promise good behaviour, and pay the expenses.

Such was the ordeal through which for several years this excellent man had to pass. But none of these things moved him. His heart was set upon the great work of conversion; his aim was to reclaim for Christ the rough Midland throngs that seemed to be fast lapsing into barbarism. And he lived to see great results from his own and kindred toil and travail. Before the death of Wesley the desert had begun to blossom as a rose; and when Mather was elected to fill the Presidential chair at the London Conference of 1792, though the political outlook was gloomy, and the French Revolution had upset the equilibrium of many minds,

the country at large wore a vastly better aspect, and it was evident that a great transformation had been wrought through the agency of the Methodist itinerants.

Mather himself had ripened in gifts and graces, and was now looked up to as one of the most powerful preachers and most judicious leaders of the Methodist Connexion. For many years he had been a confidential adviser of Mr. Wesley, who had ordained him with his own hands, and regarded him as one to whom the welfare of the Societies could be largely trusted when he himself was removed by death. The worthy Scotchman was no stern disciplinarian or harsh codemaker, but peacemaking and conciliatory, and especially tender and helpful to the poor and afflicted. He travelled forty-three years "with great success," and died on August 22nd, 1800.

John: Pawson

THE REV. JOHN PAWSON,

PRESIDENT, LEEDS, 1793 AND 1801.

HAVING chosen their first President from Ireland and their second from Scotland, the Conference completed the national trio by electing as their third President a thorough Englishman, who stood very high in their esteem, and who, as we shall see further on, was again to occupy that distinguished position.

JOHN PAWSON was born at Thorner, near Leeds, in November, 1737. He was "brought up in the fear of God," but with a cordial hatred for the Methodists. In time his prejudices were dissipated; he heard the word eagerly, found peace with God, and ultimately had the pleasure of seeing his family join the Society, and of taking part in Methodist services held in his father's house. Soon he was made a class-leader; and, as many of the neighbours gathered for worship, he "sometimes read a sermon and sometimes the Homilies of the Established Church." After a while he "took God's own Book," and endeavoured to explain part of a chapter to the people. His power as a preacher speedily became evident; and, having been induced to attend the Leeds Conference of 1762, he was asked by Mr. Wesley if he were willing to give himself up to the work, and replied: "I am deeply sensible of my own weakness and insufficiency for so great a work; but if you and the brethren think good to make a trial of me, I give up myself to you." He was sent into the York Circuit to assist good Peter Jaco and others, and was soon very happy in his work, though it was by no means light or easy, and the mobs in several

places, "especially at Beverley," were very lively. "Such was the labour," he says, "and the many and great hardships the preachers had then to endure, that I rejoiced in hope I should soon be worn out, finish my course, and be happy with my God for ever." The extent of the York Circuit at this time may be inferred from the fact that it took the preachers eight weeks to traverse.

In these early days of his ministry Pawson felt much of the diffidence, the unreasonable self-depreciation which is common, for a time, to those who enter on such a responsible charge. He seriously thought of giving up travelling at the end of his first year. But Mr. Manners, a kind-hearted colleague, hearing of his intention, said to him, "I suppose you doubt concerning your call to the ministry." Pawson answered, "I do." "Why," rejoined the good man, "you have no more cause to doubt of that than I have." The cheery reassuring words were just what the young preacher needed, and he went on his useful career with fresh spirit and the needful confidence. For forty-four years he laboured successfully in the principal Circuits of the Connexion. That he stood high in Wesley's esteem is evident from his being one of "the first three" ordained for Scotland, and one of the Legal Hundred selected by the Founder. Of his talents as a preacher Dr. Adam Clarke writes that they were "not either extraordinary or splendid, yet he was generally popular and always useful. His voice was clear and sweet, yet strong and commanding; his manner plain and unaffected, but uncommonly animated and impressive. . . . Before he went into the pulpit he took due care to secure to himself an hour of retirement, that he might come immediately from the presence of God into the congregation."

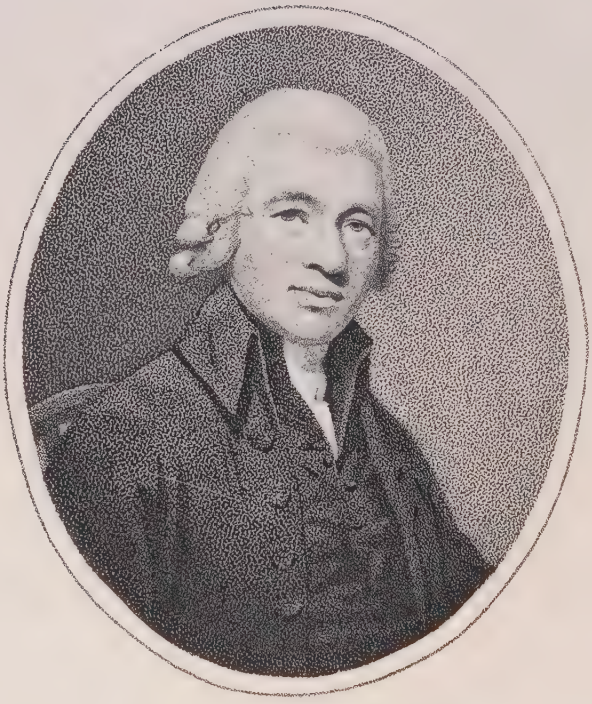
On Wesley's death he aided Mather and Thompson in the adjust-

ment of the many ensuing difficulties; and if not quite equal in judgment and acumen to his two predecessors in the chair, yet his brethren did no wrong to themselves in appointing him as their third President. "We had," he writes, "several very difficult affairs to settle; but the Lord our God was present with us, and we were mercifully brought through them." In reference to the same Conference Adam Clarke says: "Pawson is the best President we have had. . . . He preached last evening a sermon which seemed just to have dropped out of heaven." Entwisle's record concerning it is: "There has been much of God in this Conference. Mr. Hopper and other of the oldest preachers say they never saw so excellent a spirit at any time, or felt so much of the Divine presence. . . . The subject" (the administration of the Lord's Supper) "was debated with much candour and coolness; a spirit of moderation and mutual forbearance evidently governed the brethren on both sides. Mr. Pawson, being in the chair, could say little; but what he did say had a tendency to promote peace. . . . It affected my heart much to see the old men, Mr. Hopper particularly, weeping" (at parting), "and to hear him say he had lived to see glorious days; that this was the best Conference he had attended in upwards of forty years."

Mr. Pawson was again elected President at the Leeds Conference of 1801, and so was the first to receive this double honour. A new era had begun, and the preachers looked with special affection on the veterans who had fought such a good fight in the preceding century, and whom they could not hope to retain very long in their midst. Entwisle's entry about this election tells us: "Uncle (Pawson) wished not to be chosen President, and used means to get the preachers to choose another person. However, he was chosen by a great majority. He desired that Joseph

Taylor, who had twelve votes only (a greater number than any other person, uncle excepted), might fill the chair; but the cry was 'No.'"

Mr. Pawson had now attended forty successive Conferences, "which," he notes, "is more than any preacher now living can say. How many more I may be permitted to attend, God knoweth. . . . My times are in Thy hand, O Lord." He lived but a few years after his second term of office. "He laboured," say the *Minutes*, "under a very troublesome and painful complaint for some time before his death; yet he continued steadily in the work of his Divine Master, till called by Him to rest from all his pains and labours. He then, in the most triumphant manner, entered into the joy of his Lord, in the sixty-ninth year of his age. His praise is well known in the Churches." He died on March 19th, 1806.



Thos Hanby

THE REV. THOMAS HANBY,

PRESIDENT, BRISTOL, 1794.

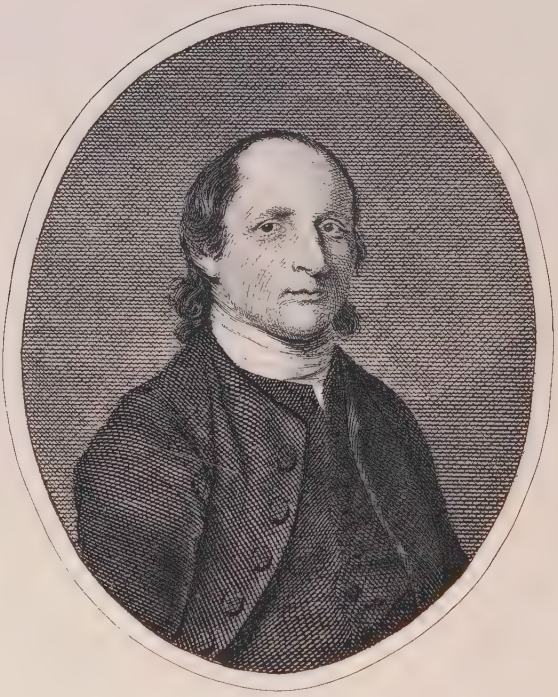
ANOTHER of Mr. Wesley's veterans was placed in the chair of the Conference of 1794. It was a time of intense political excitement and of much unguarded writing and speech-making, and the Conference was determined to have at its head a man whose loyalty and moderation were above all suspicion. Such a man was found in THOMAS HANBY, who was born at Carlisle in 1733. In course of time a poor Methodist shoemaker returned to Barnard Castle from Leeds, and set about imparting to his old acquaintances the truth which he had himself received. Young Hanby visited the little congregation, or class, which the good man had gathered into an upper room for fear of the mob. On his first visit he joined with his companions in mocking the little band; but next night he went again, and begged to be permitted to come in among them. "Accordingly I was admitted, and found myself sweetly drawn to seek an unknown God." He now spent much time in prayer in the fields, woods, and barns. "And it pleased Infinite Mercy, while I was praying in a dark place, greatly terrified for fear I should see the devil, that the Lord set my weary soul at liberty."

After a while, much to his disturbance and dismay, he was impressed with the thought that it was his duty to preach the Gospel. After severe struggles with his own unwillingness he made his first attempt, preached three times on one Sunday, and, from the successful results, was convinced that the call was from God. In 1754 he went to help Mr. Mitchell in the Staffordshire Circuit, and soon encountered the fiery trials to which Mr. Wesley's itinerants were subjected in that rough district. His own summary of this portion of his life is very touching: "In weariness and painfulness, in joy and sorrow, in weakness and trembling, were my days now spent. And I have frequently thought, if God would excuse me from this hard task, how gladly should I embrace the life of a shoeblack or of a shepherd's boy. I was surrounded with death, and could seldom expect to survive another day, because of the fury of the people."

At the Leeds Conference of 1755 he was received as a travelling preacher, and was sent to Canterbury. When he and his horse got to London, his stock of money was so nearly exhausted that he was under the necessity of at once pushing on towards the ancient Kentish city. At eight o'clock at night, when he had got just within sight of its lamps, two men with large pistols rushed out from a narrow lane, and took his watch and all the money he had in the world—two shillings and eightpence. "Indeed, sometimes," he tells us parenthetically, "if a halfpenny would have purchased the three kingdoms, I had it not for weeks together." However, even this privation he believed to be permitted for good. The city was full of soldiers; it was two soldiers who had robbed him, and their comrades had a curiosity to hear the preacher who had been robbed. Many of them were pricked to the heart; and when Hanby came away from the cathedral city, he left *sixty* redcoats in Society.

Several of the following years he spent in Scotland; and this was, he thought, the happiest period of his life. He there met with great success, especially at Dundee. But about this time (1764) the publication of Hervey's *Letters*, with a bitter Preface by Erskine, did much damage to Methodism, and to the cause of religion generally, in Scotland and elsewhere. "O the precious convictions those *Letters* destroyed!" writes Hanby. "What a pity good men should help to destroy the real work of God in the hearts of men!" In subsequent years his excellent pulpit powers were employed in various English Circuits, and he soon became one of the leading men of the Connexion. After Mr. Wesley's death his good judgment, wide experience, and even temper qualified him to take an important part in the construction of the polity of the body; and his brethren showed their appreciation of his fine qualities by electing him as their fourth President.

He did not very long survive his Presidential year. Just at a time when the presence of such a man seemed of especial value to the Connexion he was taken away; dying, after a short illness, on December 29th, 1796, aged only sixty-three—worn out, no doubt, by his forty-three years of hard work as a travelling preacher. He was at the time of his death the oldest Methodist itinerant, and was the first of the long array of Presidents who have died since Mr. Wesley's departure.



Joseph Bradford

THE REV. JOSEPH BRADFORD,

PRESIDENT, MANCHESTER, 1795 AND 1803.

MR. BRADFORD was the faithful friend and travelling companion of Mr. Wesley; and that fact stands as a high testimonial to his character and worth. He was a thoroughly good man and effective minister, as might have been expected in one who for years enjoyed such special opportunities of learning the mind and drinking in the spirit of the great evangelist. No doubt his brethren, in their choice of a President for the Manchester Conference of 1795, had regard to this fact; but what chiefly influenced them was the current opinion that JOSEPH BRADFORD belonged to neither side in the contention about the administration of the sacraments.

Of his early history we have but few particulars. The first mention of him in Wesley's *Journal* is under date of June, 1775, when Mr. Wesley was laid up at Derryaghy, desperately ill. At that crisis Bradford came to him with a cup, saying, "Sir, you must take this;" and the healing draught seems to have been the means of saving his life. Again, on a stormy night in January, 1778, when Wesley was attempting to make his way in his postchaise from Rye to Carborough, and the driver, "being a stranger," did not know which way to turn, the road being "dirty and slippery enough" and lying between two impassable marshes, the faithful Bradford appears on the scene, the right man in the right place. "Joseph Bradford," says Mr. Wesley, "whom I had taken into the chaise, perceiving how things were, immediately got out and walked at the head of the horses (who could not possibly keep their eyes open, the rain so violently beating in their faces) through rain, wind, mud, and water, till, in less than an hour, he brought us safe to Carborough."

In illustration of the relations of these two good men to each other, an anecdote is told to this effect. Wesley was desirous that Bradford should post a package of letters, but the latter wished to hear him preach first, and so refused. "Then," said Wesley, "you and I must part."

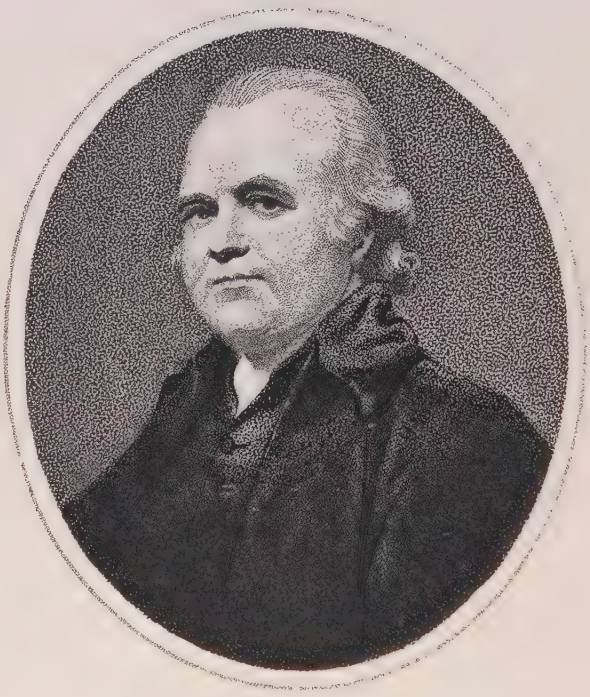
"Very good, sir," replied Bradford. Next morning Wesley asked, "And must we part?" "Please yourself, sir." "Will you ask my pardon?" said Wesley. "No, sir." "Then I will ask yours"—an unexpected reply which melted Bradford into tears.

We first find Mr. Bradford's name in the *Minutes* of the London Conference of 1773, amongst the men "admitted on trial." In 1774 he appears in the list of preachers "admitted." Next year, under the question, "How are they stationed this year?" we have the announcement: "Joseph Bradford travels with Mr. Wesley." And this continues to be his designation till 1780, when we see him stationed in London, in the august company of "John Wesley, Charles Wesley, Thomas Coke, Richard Boardman, John Atlay." Next year his health seems to have failed, and he is marked as "supernumerary." But in 1782 he is out again as superintendent of the Leicestershire Circuit; and from that time he appears to have been engaged in regular Circuit work until 1787, when we again find the old announcement of travelling companionship with the aged Founder. In 1790 he was so appointed for the last time.

When Mr. Wesley was on his deathbed, we find his faithful friend at his side. On the final morning, March 2nd, 1791, Bradford prayed with the aged saint; and when Wesley uttered his last word, "Farewell!" it was Bradford who acted as the mouthpiece of those who stood around, and cried, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and this heir of glory shall come in."

The estimation in which he was held by his brethren was shown by their placing him in the chair of the Conference which had to deal decisively with the question then troubling the Societies. As a consequence, he had to preside over the deliberations of the committee which drew up the *Plan of Pacification*—a Plan which was unanimously adopted by the Conference and accepted with joy by the Connexion at large. At the Manchester Conference of 1803 he was again elected President, and on both occasions seems to have conducted matters "with great prudence and moderation."

Of Mr. Bradford's later years we have but little information. In 1807 his mental and physical powers appear to have fallen into pitiable decay, and he died on May 28th, 1808.



Thomas Taylor

THE REV. THOMAS TAYLOR,

PRESIDENT, LONDON, 1796; MANCHESTER, 1809.

THE President at the London Conference of 1796, like his predecessors, had seen much of the hard life and successful work of the early itinerancy, in which he had taken his part for five-and-thirty years.

Thomas Taylor was born at Rothwell, near Leeds, November 11th, 1738; and, losing both parents before he was six years old, he grew up a wild, mischievous boy. In after life he looked back on his youthful days with intense sorrow. When about seventeen he heard Mr. Whitefield, whose countenance struck him, and whose voice was like a trumpet. The great preacher's rousing sermon on the text, "It is high time to awake out of sleep," took hold on young Taylor, who went home full of good resolutions. These soon vanished, and he felt so utterly wretched that he sought relief by trying to enlist as a soldier, but was found to be half an inch too short for the standard. Subsequently his religious convictions were revived by a sermon from an earnest Independent minister, and he fell under the influence of a good Methodist, who showed him the way of faith more perfectly. He had many inward conflicts ere he found rest to his spirit. He had reformed his life, and was reading his Bible one evening and praying, when he was enabled to cast his soul upon the one atoning Sacrifice.

Hearing the veteran Thomas Hanby, he was struck with the grand evangelism of his preaching and the heroism of the Methodist itinerant's life, and resolved to join the hallowed ranks. After travelling about his native county for a while, preaching the Gospel to rustic congregations, he met Mr. Wesley at Birstal, and, acting on his advice, walked up to London, attended the Conference there, and was set down for Wales, as "the only travelling preacher of our Connexion in those parts." For

two years he traversed the Welsh mountains and valleys, enduring hunger and cold and other hardships. In the Principality he was blessed with great success; but in 1763 was removed to Ireland, and, being very zealous against Romanism, had to learn wisdom in dealing with its disciples. He came to the conclusion that, "if we mean to do them good, it must be by lovingly introducing the experimental and practical part of religion. . . . I see we must not provoke those whom we intend to profit." Yet he fared better in Ireland than in Scotland, whither he was next sent by Mr. Wesley, to introduce Methodism into Glasgow. If the Irish were hot and impetuous, they were also "very hospitable and loving;" and the transition to the cool indifference and imperturbable self-satisfaction of his Scotch hearers was almost unbearable. But at first the difficulty was to get any hearers. Hervey's *Letters*, then just published, "carried gall and wormwood wherever they came. So that it was a sufficient reason for every one to keep his distance, because I was connected with Mr. Wesley."

On his arrival at Glasgow he had announced that he would preach on the Green; but on reaching the table on which he was to stand, he found only "two bakers' boys and two old women waiting." A sad revulsion of feeling came over the lonely stripling, and he turned on his heel to go away. "No one can tell," he says, "but they who have experienced it, what a task it is to stand in the open air to preach to nobody!—more especially in such a place as Glasgow." However, he turned again, mounted the table, and began the singing, which he had entirely to himself; the people kept creeping together, till his congregation numbered about two hundred. But to Taylor, accustomed as he was to large crowds, this seemed "poor encouragement." Still more disappointing was it on the Sunday evening, when he had a really large audience, and, having mounted a high wall to command their hearing, "cried aloud, 'The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.'" When he had ended a rousing discourse, the huge multitude simply made a lane for him to walk through; but no one asked, "Where dwellest thou?" and he walked home much dejected.

But not only was there a lack of spiritual life in the people: there was, as regarded himself, a dearth of the necessaries of existence. He tells

with some humour how he "never kept so many fast-days, either before or since;" and how, to keep up his credit with his landlady, he frequently at noontime dressed himself and walked out till after dinner, and then came home to his "hungry room with a hungry stomach." Matters improved before he left Glasgow. He had got a place to preach in, and had gathered a little Society of seventy members; and the good people at last woke up to the fact that their young pastor had no estate nor any supplies from England, but had sold his horse and made the small proceeds go as far as he could. "The poor souls were much affected, and they very liberally supplied my wants, as also those that came after me."

For nearly fifty years he continued to preach the Gospel, with great results, in England, Ireland, and Wales. His autobiography is full of incident, detailed in a modest yet animated style. By early rising and systematic study he surmounted the deficiencies of his education, became a good Greek and Hebrew scholar, and so afforded a bright example for others.

In 1796 his brethren, appreciating his many excellences, chose him as President, and in this capacity it became his duty to pronounce the sentence of expulsion on Mr. Kilham. Thirteen years after, in 1809, he was called to fill the same high office, and had the happiness to know by ample testimony that the number of members was rapidly increasing, and that peace and harmony reigned throughout the Societies. His long course of service was continued into his seventy-eighth year, and ended only with his life. On Sunday, October 13th, 1816, he preached twice at Bolton; and in his evening discourse, raising himself, he said with great emphasis, "I should like to die like an old soldier, sword in hand." Next morning he spent two hours in visiting the sick, and in the evening preached once more with great animation. On the Tuesday morning Mr. Holland, the friend at whose house he was staying, tapped at his door, and, no answer being returned, entered the room and "found him lying by the bedside at full length, more than half dressed, but perfectly composed, as in a quiet sleep. The chariots of Israel and the horsemen had come, and the prepared saint had ascended with his bright convoy." It was to his memory that James Montgomery wrote the following poem:—

THE CHRISTIAN SOLDIER.

"Servant of God! well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."—
The voice at midnight came;
He started up to hear,
A mortal arrow pierced his frame:
He fell—but felt no fear.

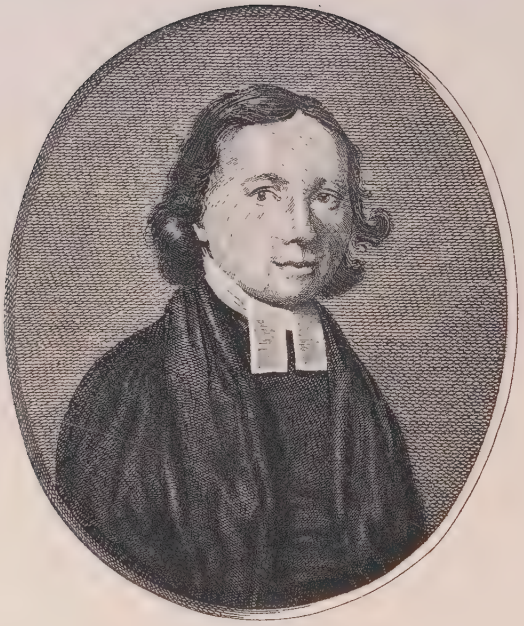
Tranquil amidst alarms,
It found him in the field,
A veteran slumbering on his arms,
Beneath his red-cross shield:
His sword was in his hand,
Still warm with recent fight;
Ready that moment at command
Through rock and steel to smite.

It was a two-edged blade,
Of heavenly temper keen;
And double were the wounds it made,
Where'er it smote between:
'Twas death to sin—'twas life
To all that mourn'd for sin;
It kindled and it silenced strife,
Made war and peace within.

* * * * *

At midnight came the cry,
"To meet thy God prepare!"
He woke—he caught his Captain's eye;
Then, strong in faith and prayer,
His spirit with a bound
Burst its encumbering clay;
His tent at sunrise on the ground
A darken'd ruin lay.

The pains of death are past,
Labour and sorrow cease,
And, life's long warfare closed at last,
His soul is found in peace.
Soldier of Christ! well done;
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy.



Thomas Coke

THE REV. THOMAS COKE, LL.D.,

PRESIDENT, LEEDS, 1797; SHEFFIELD, 1805.

THE name of the President elected at the Conference of 1797 is closely identified with the rise of the Missions which have done so much to spread Christianity over the face of the world. Although Dr. Coke was not placed in the chair till the seventh Conference after Wesley's death, in the eye of subsequent ages he stands among the most illustrious of the early fathers of the Connexion.

THOMAS COKE was born at Brecon on October 9th, 1747, and was the son of Bartholomew Coke, a medical practitioner, who in due course became Alderman, Bailiff, Justice of the Peace, etc. Thomas—a bright, good-looking boy, of small stature—passed through the usual training at the "college," or "grammar school," at Brecon, and thence was transferred, at the early age of sixteen, to Jesus College, Oxford. He took his B.A. degree in February, 1768; after which he returned to his native place, where he was received with open arms as a great acquisition to the best society of the town. Handsome, well educated, possessing a competent fortune and a kindly disposition, it is no wonder that the neighbouring gentry were glad to secure his company, and that the municipality of the old borough put him into office at the first opportunity. Soon after he came of age, he was elected Mayor of Brecon, and he discharged the duties of that dignity with much ability.

But from his boyhood he had cherished the purpose of entering into holy orders and becoming a clergyman; and neither the dissipations of his youth at Oxford, nor the secular engagements and gaieties of his early manhood at Brecon, had obliterated his fixed design. At length he set himself to carry out his intention; and having obtained a curacy at Road, in Somersetshire, went up to Oxford, and, after passing the

usual examination, was ordained a deacon in June, 1770, and a few days afterwards took his degree of Master of Arts. In August, 1772, he was ordained priest at Abergwilly; but in kneeling at the feet of the Bishop of Bath and Wells, while he heard the music of the solemn invocation:

> "Come, Holy Ghost, Creator, come,
> Inspire these souls of Thine,
> Till every heart which Thou hast made
> Is filled with grace Divine,"—

he was conscious that his soul did not possess that peace and joy which the Holy Spirit imparts to every truly qualified minister of Christ. Removing to a new sphere of labour at South Petherton, and brought face to face with a large congregation, he felt keenly the responsibility of his position. His flock were looking to him to guide them into the way of salvation, and he did not know the way himself. But he was in earnest to find it, and at length betook himself for counsel to Thomas Maxfield, Wesley's first lay preacher, afterwards ordained a clergyman of the Established Church, and at that period spending some time in the neighbourhood of South Petherton. Maxfield unfolded to him the true nature of conversion; and young Coke, eagerly drinking in the glad tidings, "expounded" to his congregation "the way of God more perfectly," and himself, while holding a cottage service, gained in his own soul the assurance of pardoning love.

Mr. Brown, a neighbouring clergyman, now lent him Wesley's *Sermons* and *Journals*, and Fletcher's *Checks to Antinomianism*; and by his study of these invaluable works not only were his theological principles cleared from mist and set on a firm foundation, but he became ardently attached to those two great men, whose love for their fellows shone out so brilliantly in their writings and in their lives; and it was his ambition to make their acquaintance, and to be their companion in their unselfish labours.

His wish to be introduced to Mr. Wesley was at length gratified,

when the latter was on a visit to Mr. Brown, August 13th, 1776. Next morning Dr. Coke, who had recently taken the degree of LL.D., opened his heart to his new friend, when they were walking in the garden; and Wesley advised him to go on as usual with his parochial services, doing all the good he could. He followed the advice, and worked hard in his parish on Methodistic lines, till some unappreciative opponents, after much effort, induced the rector to dismiss his too active curate. The decision was abruptly announced to him after service, in the presence of the listening congregation; and a dissonant clanging of the bells saluted him as he passed out of the church for the last time. After serious thought he corresponded with Mr. Wesley, and put himself under his direction. Soon the ex-curate of South Petherton appeared on a different field. Transferred to London, he preached in the old Foundery, Moorfields, in the West Street Chapel, Seven Dials, and other places, to immense congregations; and when the crowds overflowed the buildings, he led them out to the open ground, and, like his leader, became a clerical field-preacher. He was now, in fact, Wesley's right-hand man, often writing important letters for him, visiting various Societies, and preaching everywhere.

In 1782 Dr. Coke visited Ireland, and held at Dublin the first Irish Methodist Conference. His hands were full of work, and, as he wrote to an old schoolfellow, he never knew what it was to have an hour to spare. In 1784 Mr. Wesley, having determined, after the conclusion of the American war, to give to his Societies in the United States a suitable constitution and form of church government, ordained Coke "superintendent" (or bishop), and authorised him to cross the Atlantic, and, in conjunction with Asbury, take supreme charge of the Methodist Churches there, ordaining ministers, and exercising other episcopal and pastoral functions. Accordingly, on September 18th, the Doctor sailed for New York, and arrived there on November 3rd, having had the usual ocean experiences of a voyage before the days of steam and speed. In the seven months which he now spent in America, he was "in labours more

abundant," organising and ordaining, presiding over Conference, visiting the scattered Churches, and, like the apostolic Asbury, doing the full work of a pioneer and missionary bishop. To his various perils from flooded rivers and pathless forests was added that from the wrath of the slave-holders. With his usual fearlessness the brave Welshman uncompromisingly denounced the accursed system of slavery ; and that not on the safe ground of an English platform or the floor of the House of Commons, but face to face with the slave-owners themselves. Hospitable doors of well-to-do men were closed against this daring traveller ; and at one place "a high-headed lady" told a riotous mob that she would give fifty pounds if they would give "that little doctor" one hundred lashes. But there were on his side one or two determined men, and her ladyship's generous offer was not carried out.

This was the first of a series of nine voyages which Dr. Coke undertook to America, and which identified him thoroughly with the foundation and early career of the noblest Christian organisation of our day, the Methodist Episcopal Church of America. On his second voyage out, as he was taking three ministers to the British colony of Nova Scotia, the good ship was caught in a tremendous storm ; and the captain, having a sailor's distrust of the effects of four black coats on the weather, and being convinced that he had a Jonah on board in the person of Dr. Coke, broke into his cabin, and, seizing some books and papers, threw them overboard ; then returned and laid hold of the Doctor, as if with the intent to send him after them. But something restrained him from such a mad act, and he simply relieved his morbid feelings by sundry cuffs and shakes, of which the kind-hearted Doctor made no vengeful record in his Journal. The gale became terrific, and the captain, despairing of reaching Halifax, resolved to go before the wind in the direction of the West Indies. Eleven days afterwards the shattered bark reached Antigua ; and in this providential manner the three missionaries intended for Nova Scotia were brought to those isles, to be the pastors and comforters of thousands of enslaved negroes, and the fathers of the great

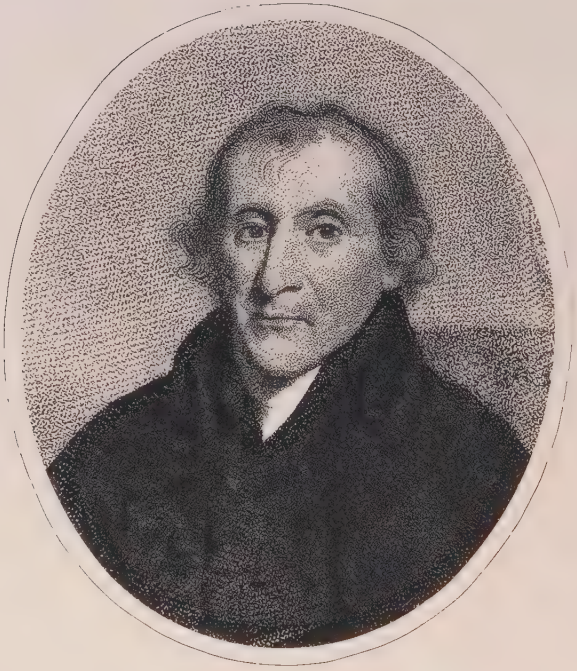
West Indian Churches of to-day. During the few weeks which the Doctor spent in these fair islands, he laboured hard and preached many times.

We cannot here follow in detail the missionary and home career of this large-hearted man, who crossed the Atlantic eighteen times at his own expense, visited France, Holland, and the Channel Islands, and by sermon and letter and conversation roused the dormant conscience of the Churches to efforts for the conversion of the heathen, and for supplying the spiritual wants of our colonies and our soldiers. For a long period he annually visited Ireland, where he was received with much affection, and year after year acted as President of the Conference. Here he organised the Irish missions for the evangelisation of the peasantry through the medium of their own language, and one of his first missionaries was that eminent man, Gideon Ouseley. After Mr. Wesley's death he was twice—in 1797 and in 1805—elected President of the British Conference, and for several years was chosen as Secretary. In 1811 he founded the Mission to Sierra Leone—the beginning of that Methodist agency in Africa which has had such large results.

For many years he had felt intensely concerned for the spiritual interests of the people of British India ; and, after the death of his second wife, he determined to devote himself personally to a mission to that country. "I am now," he wrote from Dublin in 1813, "dead for Europe, and alive for India. God Himself has said to me, 'Go to Ceylon.' I am so fully convinced of the will of God, that methinks I had rather be set naked on the coast of Ceylon, without clothes and without a friend, than not go there." Accordingly he propounded his Indian missionary scheme to the Conference of that year, but at first it was strongly opposed ; the debate was adjourned ; Coke spent the night in deep anguish, weeping and praying ; next day he threw all his soul into his final appeal to the Conference, and by his impassioned eloquence and his generous financial offers carried the cause dear to his heart. Permission was granted him to "undertake a mission to Ceylon and Java," and to take with him seven

missionaries, inclusive of one for South Africa. Preparations for the expedition were instantly begun, and on December 30th, 1813, the little company left England for India, after Coke had preached at Portsmouth his last sermon on shore. "It is of little consequence," he had said in it, "whether we take our flight to glory from the land of our nativity, from the trackless ocean, or the shores of Ceylon. . . . God will give us our part in the first resurrection, that on us the second death may have no power."

He left England with all his faculties awake and at full stretch; but when, after several weeks at sea, the mission party reached the Indian Ocean, a reaction had set in, and his health was evidently failing fast. On the morning of May 3rd, 1814, his servant knocked at his cabin door at the usual hour, but heard no answer, and, opening the door, beheld the lifeless body of his master extended on the floor. The great heart had ceased to beat, and the missionary band were left without their leader.



Joseph. Benson

THE REV. JOSEPH BENSON,

PRESIDENT, BRISTOL, 1798; LONDON, 1810.

THE Conference of 1798 was presided over by a man of the first rank amongst Methodist preachers—one who probably was unsurpassed in the pulpit by the preachers of any Church at that time.

Joseph Benson was born on January 25th, 1748, at Melmerby, in the parish of Kirk-Oswald, Cumberland. As a child he was serious, thoughtful, studious; and his father, noting the bent of his mind, resolved to train him up to be a clergyman. When he was about sixteen, his cousin Joseph Watson was converted under the ministry of the early Methodist preachers, and immediately began to exercise an influence on young Benson, which, by the gracious guidance of the Holy Spirit, soon led to his conversion, and to his joining the Methodist Society. In 1766, when he was eighteen, he succeeded, after some trouble, in getting an interview with Mr. Wesley, and was by him appointed to the office of classical master of Kingswood School. In this post his influence was great for the good of the boys, whom he was anxious to make good Christians as well as bright scholars.

That he was not too indulgent to himself is evident from the rules of conduct which he framed for his own guidance. Take a few of them: "To rise at four o'clock in the morning, and go to bed at nine at night. Never to trifle away time in vain conversation, useless visits, or studying anything which would not be to my advantage. To be careful to maintain private prayer, and not to be content without communion with God in it. To spend from four to five o'clock every morning, and from five to six every evening, in devout meditation and prayer; and at nine in the morning and at three in the afternoon to devote a few minutes to prayer."

His habits of diligent study and early rising he seems to have retained throughout life. "Often," says Mr. Entwisle, "while I lived near him in City Road, did his diligence speak loudly to me. At night so late as eleven o'clock his light was unextinguished; and at five in the morning he was found in his study again. This was uniformly the case; and while I often observed it from my own room, I admired his conduct, and felt a desire to imitate him as far as practicable."

Up to the time of his mastership at Kingswood, Mr. Benson seems not to have entertained any expectation of being called to the ministry, and certainly had not attempted to preach. He thought himself so slow of speech as to be disqualified for extempore discourse, and he shrank from taking a prominent part in public worship. But the needs of his neighbours, the colliers of Kingswood—"a people," says Mr. Wesley, "famous for neither fearing God nor regarding man"—were still so great that the young schoolmaster could not refuse, first, to assist occasionally in the prayer-meetings, and, next, to supply the places of absent preachers.

About this time (1769) he entered his name at Oxford, and regularly kept his terms at St. Edmund Hall. At Kingswood he made acquaintance with the saintly Fletcher; of the effect of whose preaching he records: "The people were exceedingly affected; indeed, quite melted down. The tears streamed so fast from the eyes of the poor colliers, that their black faces were washed by them, and almost universally streaked with white." Fletcher was now acting as superintendent of the College which the Countess of Huntingdon had founded at Trevecca; and at his recommendation young Benson was appointed to the headmastership. This post he filled with great ability for nine months, when he was dismissed from his office on account of his Arminian sentiments, Lady Huntingdon being under strong Calvinistic influence. Mr. Fletcher resigned his office in disgust at the treatment of his friend, who now went to Oxford, intending to become a clergyman. He found, however, that his connection with Mr. Wesley and Lady Huntingdon, and his occasional

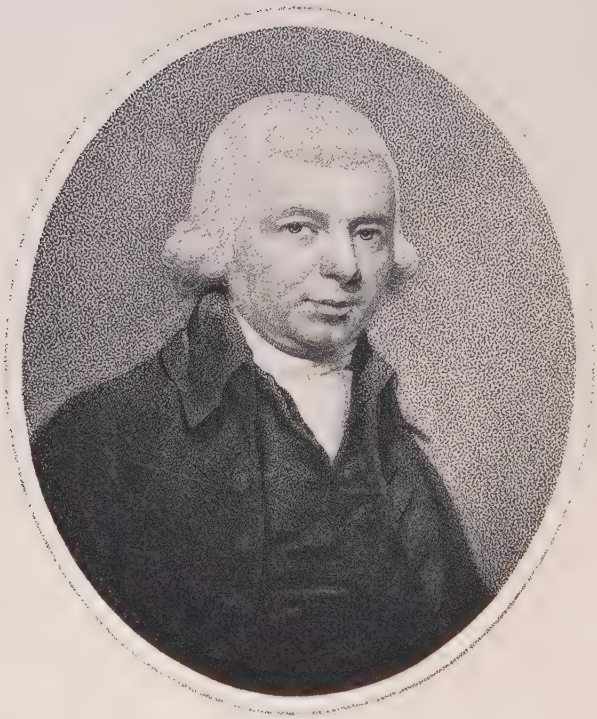
exhortations to small rural congregations, had the effect of closing this door of usefulness to him. His tutor declined to sign his testimonials for orders; and when at length he procured a title, the Bishop of Worcester refused to ordain him. The end of it was that in 1771 he became an itinerant preacher in the Methodist Connexion.

On Mr. Wesley's death he took a leading part in the management of the affairs of the Connexion, and in the settlement of the Plan of Pacification. In 1798 he was chosen President of the Conference, and again in 1810. He was appointed editor of the *Magazine* in 1803; and for many years, while exercising a powerful pulpit ministry, he devoted much labour to the literary and theological duties of his office. He had long been thinking of writing notes on the Bible, but he found daily "too much work" on his hands. At length, in 1809, being urged by the Conference to carry out his design, he began to write his *Commentary*, which he finished in March, 1818. "I have had it in hand a little more than eight years, during which time I have generally been employed upon it and the Magazines and other publications *from five in the morning, winter as well as summer, to eleven at night*, allowing time only for meals. Added to this, most Sundays I have read prayers in one or other of our chapels once, and preached twice in London or its vicinity, and frequently have walked the same day eight, ten, or even twelve miles, and sometimes fourteen or fifteen; so that, certainly, if the Lord had not in a peculiar way strengthened me, it would have been impossible for my feeble frame to have so long sustained such confinement and such labours."

Mr. Benson died on February 16th, 1821, in the seventy-fourth year of his age; having, as his epitaph in City Road burying-ground states, "by the grace of God, for more than half a century, devoted his superior talents, with indefatigable diligence and apostolic zeal, to the service of the Church of Christ."

"His talents as a preacher," say the *Minutes*, "were of an extraordinary kind. Distinct and accurate in his representations of Divine

truth, powerful in argument, inflamed with the love of Christ, and full of compassion for the perishing souls of unconverted men, he frequently appeared in the pulpit like a messenger from the eternal world. His applications at the close of his sermons were energetic and impressive, almost beyond example. On many occasions, when thousands of hearers were hanging on his lips, the special blessing of God accompanied his ministrations; his own mind was deeply affected with the awful realities of eternity; the people wept aloud, and appeared to be bowed down beneath the power of the Holy Spirit; and in innumerable instances these impressions were permanent. Few ministers in modern times have been so successful in the conversion of sinners to God; and many spiritual children will be his joy, and the crown of his rejoicing, in the day of the Lord."



S. Bradburn

THE REV. SAMUEL BRADBURN,

PRESIDENT, MANCHESTER, 1799.

SAMUEL BRADBURN, the son of a soldier, was born in the Bay of Gibraltar, and, on the return of his parents to Great Britain, settled in Chester. When he was young it pleased the Lord to convince him of the necessity of a change of heart and of redemption through the blood of the everlasting covenant. Having joined the Methodist Society, and his heart glowing with love to God and with strong desire for the salvation of immortal souls, he was soon called to preach the Gospel of our Lord and Saviour Jesus Christ, first as a local preacher in the year 1773, and then as an itinerant in 1774. His Divine Master having endowed him with extraordinary gifts for the work of the ministry, he soon became remarkably popular, and it was frequently with pleasure that thousands listened to his discourses. His ministry was owned of God for the salvation of many, and for several years he was considered not only as one of the first preachers in the land, for all the higher powers of persuasive eloquence, but as a faithful labourer in the vineyard of the Lord.

Mr. T. P. Bunting, in his Life of his father, Dr. Bunting, said of Mr. Bradburn: "He never trod the pulpit floor but with the assured air of an habitual conqueror. He had a pleasant and commanding person, an easy carriage, a voice exquisitely musical, a ready and retentive memory, and a quick invention; while his style was pure and elegant, and the tone and manner of his preaching, as a rule, very warm and affectionate."

For a few of the last years of his life his strength and memory gradually failed him; but it was gratifying to his friends to observe that, as he drew near to the eternal world, he became more spiritually minded and more truly and deeply serious. His peculiar vivacity of mind, which had frequently been a source of temptation to him, was brought more fully under the control of Divine grace. In the last letter which he ever

wrote he remarked that, though he was unable to preach, he found that the Lord Jesus Christ was his all. For several months before his death he was not able to preach at all; and on Wednesday, July 24th, 1816, was seized with a fit, which nearly deprived him of the power of speech. He was conveyed to bed, where he lay, without being able to converse with his weeping family, till the Friday morning, when his soul entered, we trust, the paradise of God.

James Wood

THE REV. JAMES WOOD,

PRESIDENT, LONDON, 1800; BRISTOL, 1808.

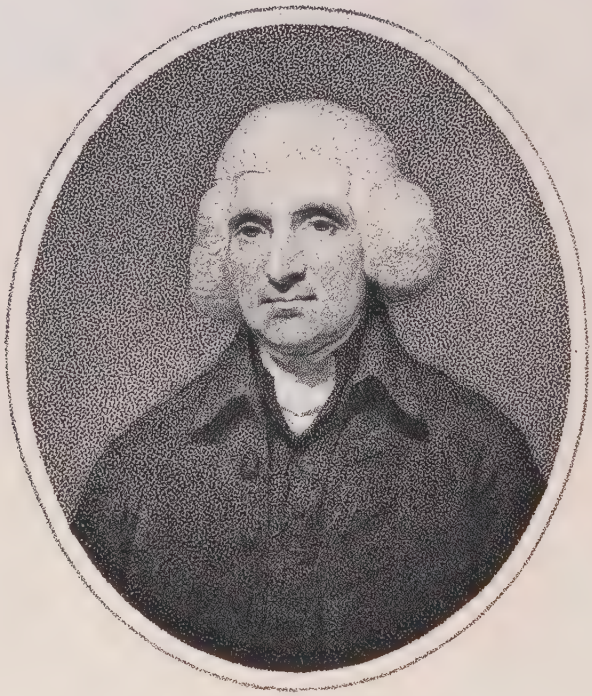
THE first President elected in the nineteenth century was the Rev. James Wood—in many respects a contrast to his eloquent and impulsive predecessor. Such were his characteristic modesty and humility that at no time of his life could he be prevailed upon to speak or write about himself. Although he commenced his itinerancy in 1773, he does not seem to have furnished Mr. Wesley with any account of his conversion to God and his call to the work of the Christian ministry, as was usual in those days.

He was born at West Buckland, Somersetshire, July 18th, 1751, O.S. At twelve years of age he was "convinced of his sinfulness and danger under a sermon preached by Mr. Jesse, a pious clergyman of the Church of England, and a personal friend of Mr. Wesley." Mr. Jesse's term of ministry at his father's church at West Buckland was, however, but brief, and young Wood was without suitable religious guidance, till, in November 1769, a devout neighbour opened his house for Methodist preaching. A small Society was formed, of which Wood became a member; and about three weeks afterwards, on the death of the good man of the house, he succeeded him as leader, "although he had not then obtained an acquaintance with Christ as his Saviour." It was not till the following February, under a sermon from a local preacher named John Smith, that he found "the peace of God, which passeth all understanding." In the course of the next year the unexpected absence of a local preacher from his Sunday afternoon appointment led to young Wood's being called upon to preach in his stead. Notwithstanding much preliminary agitation he was successful in this first attempt, and gave a fair exposition and application of the subject. "Little did he imagine," says his son, "that he had then only taken the first step in a course of ministerial service and suffering which he would have to run with patience for sixty years before he would reach the goal."

After much harassing doubt as to his call to preach, and not a few indications that that was his rightful vocation, and that it was useless, Jonah-like, to flee from it, he was received on trial at the Conference of 1773, and appointed to the Norwich Circuit. Methodism was as yet at a very low ebb. "The number of travelling preachers throughout the world was only 135; the number of members in Society, 33,000." The itinerant's lot was one of hardship, poverty, and persecution, of all which Mr. Wood had his full share. Out of his own slender purse he had to purchase "those indispensable appendages," a horse and saddle-bags. Fortunately, as a bachelor, his household expenses were small; for so was his allowance. Incessantly journeying up and down his vast Circuit, preaching every week-night, and three or four times on the Sunday, he, like his colleagues, lived among the people; and all that he received in his first year, to provide clothes, furnish his library, and meet sundry other expenses, amounted only to £14 9*s*. But, happy in his work, which was "not in vain in the Lord," he thought nothing of his privations, nor of his rough usage by the mobs of Norfolk and Suffolk, and subsequently of Kent and Sussex.

His long itinerancy included a great variety of Circuits, and in several of them his ministry was attended with glorious revivals and large additions to the Church. In 1799 he was appointed to London, and went there "with fear and trembling, believing himself incompetent to the work of that great city." His fears were groundless; he found that the London Methodists "loved plain truth;" and he spent three years in the Circuit with much happiness, having the satisfaction of seeing the Societies increased by the addition of 414 members. At the end of his first year in London the Conference of 1800 was held there, and he was elected President—an auspicious choice for the beginning of a new century; for Mr. Wood was a model Methodist preacher, cultured and saintly, earnest and practical. In 1808 he was again placed in this high office, for which he was so well qualified.

"For the long space of fifty-three years," we are told in the *Minutes*, "he continued his public labours, enjoying the full confidence and cordial affection of his brethren; preaching the Gospel with great fidelity, earnestness, diligence and success. . . . He entered into the joy of his Lord on June 17th, 1840, in the eighty-ninth year of his age."

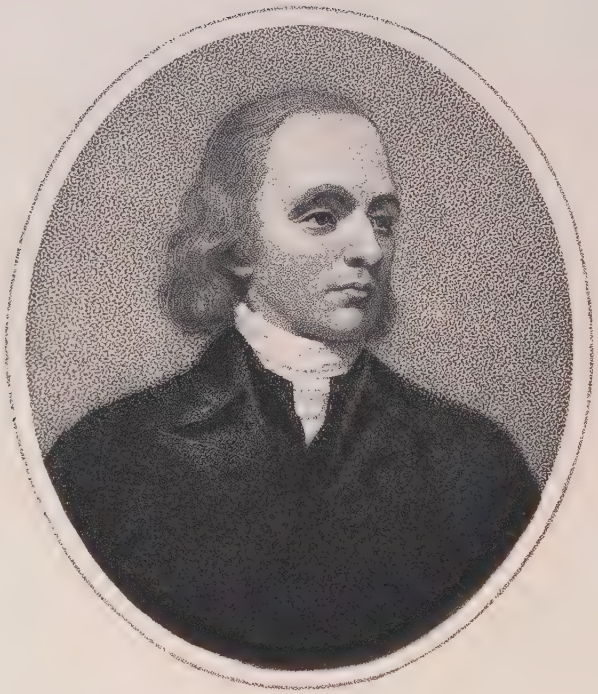


John: Pawson

THE REV. JOHN PAWSON,

PRESIDENT, LEEDS, 1801.

(*See p.* 29.)



Jos. Taylor

THE REV. JOSEPH TAYLOR, SEN.,

PRESIDENT, BRISTOL, 1802.

THIS excellent man was born at Duffield, near Derby, in December, 1752. Converted in early life, he began in due time to preach, and in 1777 was called by Mr. Wesley into the itinerant work, and sent to Leicester. He was afterwards appointed to various important Circuits, and at length was made superintendent of West Cornwall, where a gracious revival took place during his two years' ministry, and there was a net increase of nearly six hundred members.

In 1785 he was sent into Scotland, Wesley having ordained him, with two other "well tried preachers," Messrs. Pawson and Hanby, "to minister in" that land. He also put his name in the Deed of Declaration, and appointed him one of the seven trustees to whom he conveyed by deed "all his books, tracts, pamphlets, and stock in trade" for "the sole use and benefit of the Conference of the people called Methodists." These are sufficient proofs of the high esteem in which Mr. Wesley held him.

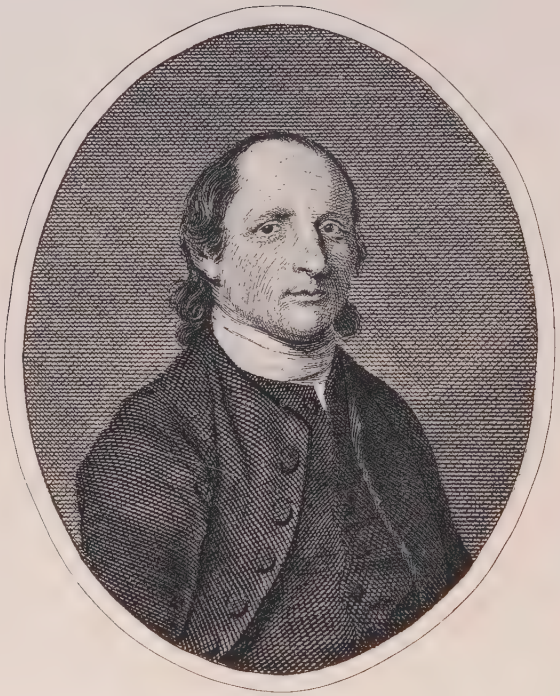
At the Bristol Conference of 1802 he was chosen President; and in the following year was appointed to London, where Jabez Bunting then took his place as "the young preacher," and resided in his house. In Dr. Bunting's *Life* we find a pleasant little anecdote of the two colleagues at this time. "After finishing the renewal of the tickets," writes the young minister, under date "Sunday evening, September 11th, 1803," "I walked home: Mr. Taylor came a little after me, and says this has been the hardest day's work he has ever performed since he left Cornwall many years ago. We tried to rouse each other by singing, to Beaumont's tune, to which he is as partial as myself—

'O may Thy Spirit seal,' etc.,

but had not strength enough left to finish the verse. So we gave it up, and began to talk about Macclesfield. Well, all is right. 'Labour is rest,

and pain is sweet,' for Him Whom we have the honour to serve in the Gospel of His Son." Of Mr. Taylor's personal appearance Mr. T. P. Bunting says: "Excessive zeal during his earlier itinerancy had injured his health; and frequent illness had given to his appearance and exercises in the pulpit an air of physical feebleness. But he had all the faith, and more than the love, of an Old Testament patriarch."

After his Presidential year he continued eighteen years longer in the full work of the ministry. "The last nine years of his life," say the *Minutes* of 1830, "he was a supernumerary at Derby, where he was greatly beloved and honoured. Here he preached much, till within a short period of his decease, to the comfort of his own mind and the edification of his congregations. His discourses, though not brilliant, contained a rich variety of important matter, well arranged, and delivered in a neat and pure style, and in a gentle, graceful, and persuasive manner. . . . In connection with his unimpeachable integrity and extreme regularity must be noticed a carefulness in the expenditure of money upon himself, united with a liberality in relieving the poor, and in supporting beneficent institutions, which, considering his circumstances, has rarely been equalled. He practised the strictest frugality, that he might be the more charitable; and denied himself of many comforts, that he might be able the more liberally to minister to the necessities of others." He died June 22nd, 1830. One of his last sayings was specially characteristic: "I can talk of nothing but the love of Christ."

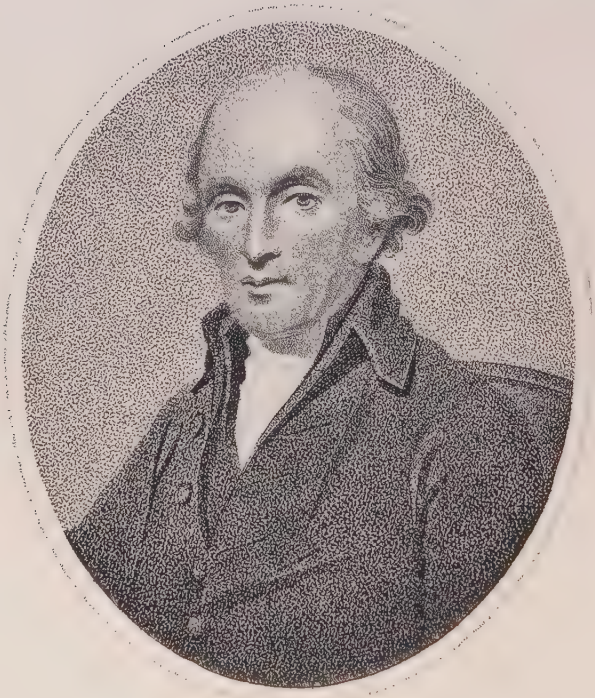


Joseph Bradford

THE REV. JOSEPH BRADFORD.

PRESIDENT, MANCHESTER, 1803.

(*See p.* 35.)



H. Moore

THE REV. HENRY MOORE,

PRESIDENT, LONDON, 1804; SHEFFIELD, 1823.

UNLIKE his two immediate predecessors, the veteran HENRY MOORE, "the friend and biographer of Wesley," has left us pretty full details of the earlier part of his long career in what he calls *A Brief Account of his Life and Christian Experience*, appended to a volume of *Sermons on Several Occasions*, published in 1830.

He was born in the neighbourhood of Dublin, on December 21st, 1751. His father was a worthy yeoman of substance and some learning, and was desirous that his only son should be a scholar. Accordingly Henry was receiving an excellent education, and was looking forward to a bright university career, when his father's early death threw a blight upon his hopes, and ultimately he had to resign his literary ambitions and devote himself to learning some profitable occupation. He was put under the care of "an artist—a carver," in Dublin. His soul, however, was not in his work, but pining after his books and studies. At nineteen his artistic engagement ended, and he determined to go to London, using the plea that he could not arrive at any eminence in his profession if he stayed at Dublin. So for the first time he crossed St. George's Channel, and "in four days" arrived in London, alone and friendless. Soon he got employment, made friends of young fellow-workmen, and devoted his leisure hours to "what is usually called pleasure." The parks, Vauxhall, Ranelagh, the theatres—especially when Garrick's name was on the bill—were his chief resorts, and dissipation destroyed his relish for study.

After a few years' residence in London the loss of some property made him return to Ireland, and led to a more serious frame of mind. After many struggles, by the help of the ministry of Bradburn and of Edward Smyth, and other aids, he found the Gospel peace, and became anxious to impart to others the knowledge of salvation. His views as yet, he tells us, "were not entirely scriptural." He had a great notion

that he could, by fasting and other forms of self-denial, "extinguish nature, as well as the rebellious principle of it—SIN;" and he nearly effected the destruction of his body, instead of the extinction of the evil principle. As, however, he lived to be *ninety-two*, we can scarcely think that his youthful austerities did him any considerable injury.

In 1779, when residing in Liverpool, he received a letter from Mr. Watkinson, Wesley's "general assistant for Ireland," directing him to proceed at once to the Londonderry Circuit, to fill the place of a preacher who had recently died. Here he was very successful in his work, and made the acquaintance of the devout and accomplished scholar, Alexander Knox. At Coleraine he fell in love with Miss Young, a young lady of good family, who had become a decided Christian. When they were contemplating marriage, and considering the difficulties under which Methodist itinerants and their wives then laboured, he received a letter from Wesley, in which, with his customary cheerful sympathy, he said: "I consider you and Nancy as belonging to my family, and I will take care you shall not want; and, if I were under the earth, that word is yours: 'Dwell in the land, and do good, and verily thou shalt be fed.'"

After spending several years of happy labour in his native land, Moore was told by Wesley that he must go to England. He accordingly met his aged friend at the Leeds Conference of 1784, and, much against his wish, was appointed to London. Here he lived "in the chapel house, City Road," and had as his Circuit the whole of London, with twenty miles around. "Mr. Wesley," he says, "had never treated me merely as his assistant in the work; his spirit and conduct had a kindness, with such an appearance of friendship, notwithstanding the disparity of years, as sometimes surprised me, and I often thought of Parnell's Hermit:—

> 'Thus stands an aged elm, with ivy bound,
> Thus youthful ivy clasps an elm around.'

But, from this time especially, he seemed to wish to do nothing without me. We were seldom asunder. He expected me in his study at five o'clock every morning. (He constantly rose at four.) I read all his letters to him, and answered many of them, he invariably declining to look at my answers. In many respects I was useful to him. He had very much forgotten his French, which was still fresh with me, and he

received many French letters. I travelled with him what might be called his Home Circuit, the counties of Norfolk, Kent, Oxford, etc., during the winter, and was never absent from him in those excursions night or day. He had always books with him in the carriage, and used sometimes to read his own *Excerpta* of the classics to me."

It was while Moore was living in the City Road house that it was visited by burglars—an incident of which Mr. Wesley gives the following account in his *Journal*, under date November 20th, 1784: "At three in the morning two or three men broke into our house through the kitchen window. Thence they came up into the parlour, and broke open Mr. Moore's bureau, where they found two or three pounds. The night before I had prevented his leaving there seventy pounds, which he had just received. They next broke open the cupboard, and took away some silver spoons. Just at this time the alarum, which Mr. Moore by mistake had set for half-past three (instead of four), went off, as it usually did, with a thundering noise. At this the thieves ran away with all speed, though their work was not half done, and the whole damage which we sustained scarce amounted to six pounds."

After Wesley's death Moore took an active part in Connexional affairs. He was one of the three—Drs. Coke and Whitehead being the other two—to whom Wesley left all his MSS., "to be burned or published as they see good;" and when Whitehead finally determined to publish his Life of Wesley independently of the Book-Room, the Book Committee requested Moore and Coke to prepare a Memoir, to be published for the benefit of the Connexion. Accordingly they speedily issued a joint Life, in the preparation of which Moore appears to have had the principal share, and which he subsequently enlarged and published in two volumes in 1824-5. For many years he continued his course as an able preacher of the Gospel, occupying the principal pulpits of the Connexion. In 1804 he was chosen President of the London Conference, and in 1823 of the Sheffield one.

Born in the very middle of the eighteenth century, he lingered—a venerable relic of early Methodism—till near the middle of the nineteenth. While touching tenderly on a prominent point of his character—his too great disregard for the opinions of others—the record in the *Minutes* for 1844 presents a fine picture of this remarkable man, from which we give

a few lines: "The Bible was his daily study; and by its inexhaustible treasures his mind was enriched with Divine knowledge. As a theologian, and especially as a Wesleyan theologian, he was pre-eminent. As a preacher, he was profound, luminous, and sententious, sometimes embodying a volume of thought in a single sentence. Often, when preaching, he appeared to be holding immediate communion with God; and at such times an especial unction and power accompanied the word, especially to the souls of believers. His intellectual powers were of a high order. His perception was quick; his understanding clear, acute, and vigorous; his judgment cool and deliberate; and his decision prompt and firm. This last part of his character led him, in all cases which to himself appeared important, to act more on the convictions of his own mind than in conformity with the opinions of others; which in a few instances brought him into painful collision with his brethren, who felt it their duty to express their disapprobation of his proceedings. As a pastor, he diligently and affectionately watched over the Societies committed to his care, visiting many of them at their own habitations, especially the poor and afflicted, with whom he deeply sympathised, and to whom he was a minister of consolation. . . . He was much beloved in the social circle. His conversational powers were great. From a richly stored mind he brought forth things both new and old, to the instruction and edification of all who enjoyed the benefit of his society.

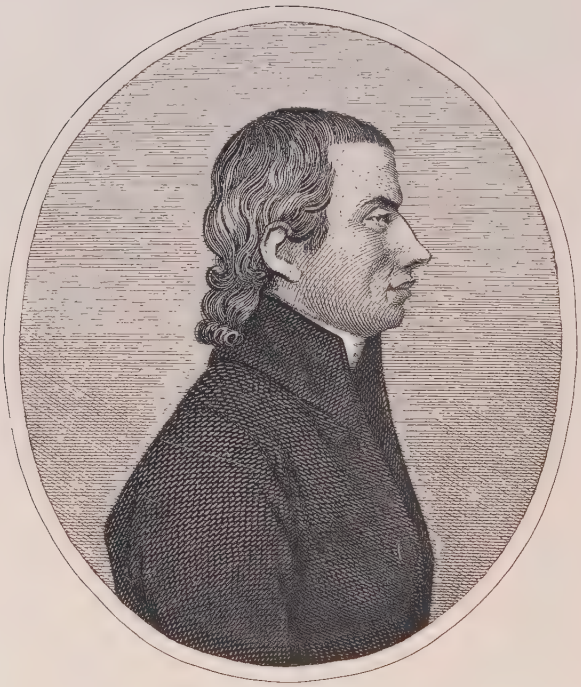
"In his latter days, though his faith never failed, he was a subject of great and painful weariness. He proved the truth of the words of Moses, that 'though by reason of strength' he had far exceeded the ordinary age of man, 'yet his strength was labour and sorrow.' His end was peaceful and serene. Some of his last words were, 'Happy, happy!' Soon after he had uttered them, he fell into the arms of death without a struggle or groan, and entered into the joy of his Lord, April 27th, 1844."

Thomas Coke

THE REV. THOMAS COKE, LL.D.,

PRESIDENT, SHEFFIELD, 1805.

(*See p.* 41.)



Adam Clarke

THE REV. ADAM CLARKE, M.A., LL.D.,

PRESIDENT, LEEDS, 1806; BRISTOL, 1814; LONDON, 1822.

COMING down the roll of Presidents to the Leeds Conference of 1806, we arrive at the name of ADAM CLARKE (not yet DOCTOR)—a name illustrious for genius and learning, as well as for the splendid example of self-help which its bearer bequeathed to posterity.

He was born at Moybeg, county Londonderry, in either 1760 or 1762. The date is uncertain; for in those days baptismal registers were not always made out at the time or preserved with care, and, as in Adam's case, the mother's memory was sometimes uncertain as to a year or two. The Clarke family had come into Ireland in the seventeenth century, and had long held rank with the most substantial people in that country. But their fortunes had undergone a disastrous change. Their lands fell, one after another, into the hands of strangers; and while Adam was yet a child the last acre left his father's possession. "I well remember," he said in after years, "the time when the last farm went out of the family, and our ancient boast was lost for ever. The weeping and wailing that morning upon which we were made acquainted with the fact, still live in my remembrance, though I was then scarcely seven years of age." His father, who was a classical scholar, and had taken his degree of Master of Arts at Glasgow, supported his family by keeping a school at Agherton, near Coleraine, in which he had the honour of educating most of those who became clergymen, priests, lawyers, or doctors in that quarter of Ireland. But, whatever his reputation, the pay, in those days and in that region, was wretchedly small for "grounding" boys and young men in Latin, Greek, and mathematics. To eke out his living he rented a small farm, and little Adam's early days were spent very largely in work in the

fields as well as in the school. While yet a boy he took part in sheep-shearing, was an adept at sowing, great at peat-cutting, and at twelve was set to guide the plough—a feat almost beyond his strength. He was equally at home in the sea, in which he and his brother swam like fishes, and from which and the neighbouring streams the family derived acceptable supplies for their scanty table.

Adam's father was a steady member of the Episcopal Church, and his mother was a devout Presbyterian. She exerted great influence in the formation of his character; and if her theological training led her to lay stress rather on the justice than the love of God, it must be allowed that the results of her teaching were excellent. To her severely faithful admonitions Dr. Clarke always attributed, under God, that fear of the Divine Majesty which kept him from taking pleasure in sin. But neither mother nor son had as yet any conception of the peace and joy to be attained by believing on Christ. One day, however, it was rumoured that there was going to be preaching at a neighbouring barn. Adam went, and for the first time set eyes on a Methodist preacher—a tall, thin man, with a serious countenance and long hair. This was Mr. John Brettell, whose labours, and those of his successor, Mr. Thomas Barber, were greatly blessed in that part of Ireland. Mrs. Clarke was induced to attend the preaching, and at once affirmed: "This is the doctrine of the Reformers; this is true and unadulterated Christianity." She opened her house for the preachers, and joined the newly formed Society. Adam was for some time in great distress of soul. One morning he had gone out to his work in the field, but could not proceed, on account of his intense anguish. He knelt and prayed, then rose and tried to go on with his work; but both mental and physical strength had deserted him: he could neither believe nor plough. After prolonged agony (as he tells us in his *Autobiography*) he "felt strongly in his soul, 'Pray to Christ:' another word for, 'Come to the Holiest through the blood of Jesus.' He looked up, confidently, to the Saviour of sinners. His agony subsided, his soul became calm. A glow of happiness thrilled through his frame:

all guilt and condemnation were gone." He now—1778—joined the Society, and exercised all his influence and talents in leading others into the joy of the Gospel. After a time he began to preach, and Mr. Bredin, the superintendent of the Circuit, wrote to Mr. Wesley about him, believing that he was divinely called to the work of the ministry. Wesley, in reply, offered to take him into his school at Kingswood, where he might pursue his studies, and by occasionally preaching be more fully prepared to take a Circuit.

Not long after, another letter came from Mr. Wesley, summoning Adam Clarke to Kingswood; and on August 17th, 1782, the young man was to be seen standing on the deck of a vessel bound from Londonderry to Liverpool. He was a little above the middle height, slightly made, plain in features, yet having that light in the eyes, that earnest and refined expression of countenance, which indicate a healthy, resolved, aspiring soul. His wardrobe, like his pockets, was extremely light; he wore the usual loose, straight coat of the itinerants, and the broad triangular hat. He met with kind friends on the voyage, and on his journey to Bristol; otherwise he would have fared badly. As it was, he arrived at Kingswood early one morning, with three-halfpence in his pocket, and a very empty stomach. His reception there was cold; but soon the Founder himself arrived on the scene, took him by the hand, appointed him to Bradford, Wilts., and there and then ordained him by laying his hands on his head, and praying God to bless and preserve him and give him good success.

A few days afterwards young Clarke received his marching orders, and at once set out on foot for his appointment, arriving at Trowbridge, the headquarters of the Circuit, two days later. His "round" was a wide one, extending into three counties, and in all parts of it the people crowded eagerly to hear the word. Adam feared that his youthful appearance would operate against his usefulness; but he found, on the contrary, that it attracted multitudes, who were anxious to hear "the boy" preach. His clear, vigorous preaching proved highly acceptable; much

good was done in the numerous towns and villages within his range; and the following Conference, at Bristol, testified its approval of his labours by admitting him, young as he was, into "full connexion." He was next appointed to the Norwich Circuit, which included good part of Norfolk and Suffolk. Here he had to endure much hardship in the way of bad lodgings, insufficient food, bitterly cold weather, and rough, hard-hearted mobs. The toil was heavy, and the spiritual fruit apparently but small. His whole salary for the year in that Circuit was but £12.

At the Conference of 1784 he was transferred from the East to the West. The journey from Norfolk to East Cornwall, a distance of about four hundred miles, he achieved on horseback, receiving *a guinea* for the defrayment of his expenses. It was well he had been inured in boyhood to hard fare, for he had to fast considerably on the way, the poor horse requiring nearly all the money for its sustentation. In Cornwall itself the travelling was bad, and the accommodation indifferent; but his ministry was crowned with abundant success. Among his converts at St. Austell was a young shoemaker, Samuel Drew, who was afterwards known as one of the first metaphysicians of the age.

Such was the commencement of Dr. Clarke's career as a preacher of the Gospel. He went on for many years with improved powers and undiminished success. He attained great influence in the Connexion, and was chosen President of the Conference held at Leeds in 1806. He had now reached the highest position in the Methodist ministry. In his many years of hard work in preaching and travelling he had not neglected the pursuit of knowledge, and had acquired a familiarity with several languages. In his boyhood he had become tolerably well acquainted with Latin, Greek, and French; and in subsequent years, after he became a preacher, he pursued his studies, made himself master of Hebrew, Chaldee, Syriac, Arabic, Persian, and other languages, and devoted his spare time to the study of the Polyglot Bible and of Eastern literature. His knowledge of chemistry and other sciences was very extensive. In 1808 His Majesty's Commissioners of Public Records employed him in

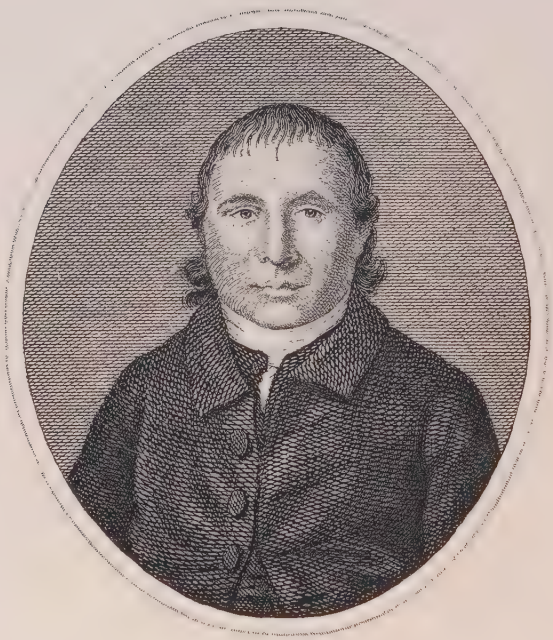
the gigantic task of editing numerous State papers in continuation of Rymer's *Fœdera*—a work which occupied a good portion of his time for nearly ten years. The Bible Society received eminent service from him for many years, during which he advised and assisted them in the issue of their Oriental versions. He also wrote numerous valuable books ; but his chief work is his *Commentary* on the Holy Scriptures, on which he was engaged for thirty years, and which, says Dr. Etheridge, "is one of the noblest works of the class in the entire domain of sacred literature."

The little Irish lad had now risen to be the honoured associate of men of science and scholarship, the counsellor of statesmen and philanthropists, and the much-valued guest of princes and nobles. H.R.H. the Duke of Sussex, a man of learning and refined taste, highly prized Adam Clarke, and counted him worthy of his intimate friendship. The University of Aberdeen conferred on him the degree of LL.D. ; he was elected a Fellow of the Antiquarian Society, a Member of the Royal Irish Academy, an Associate of the Geological Society, and a Fellow of the Royal Asiatic Society, etc. But all these honours, much as he valued them, did not turn his head or chill his heart. To the last he preached the Gospel with fervour and ability, and throughout life, by God's grace, held fast that personal piety without which no career can be happy or truly successful. The hardships of his early life were far out-balanced by the honours and comfort of his later years. Generous, affectionate, blameless in every relation of life, he added a lustre to the Methodism of which he was the offspring, and of whose Conference he was thrice elected President—in 1806, 1814, and 1822.

Dr. Clarke's last illness was very brief. In 1832, the fatal cholera year, he was attacked with that disease, and, after suffering but little pain, died on August 26th. A few weeks before his death he wrote in his journal : "I have redemption through His blood, and I am waiting for the fulness of the blessing of the Gospel of Jesus."

"Without at all presuming that he was wholly free from defects," say the *Minutes* of 1833, "either as a man, a preacher, or a writer, we may

yet safely place him, in all these characters, among the great men of his age. . . . No man in any age of the Church was ever known for so long a period to have attracted larger audiences ; no herald of salvation ever sounded forth his message with greater faithfulness or fervour—the fervour of love to Christ, and to the souls of perishing sinners ; and few ministers of the Gospel in modern times have been more honoured by the extraordinary unction of the Holy Spirit in their ministrations."



J. Barber

THE REV. JOHN BARBER,

PRESIDENT, LIVERPOOL, 1807; MANCHESTER, 1815.

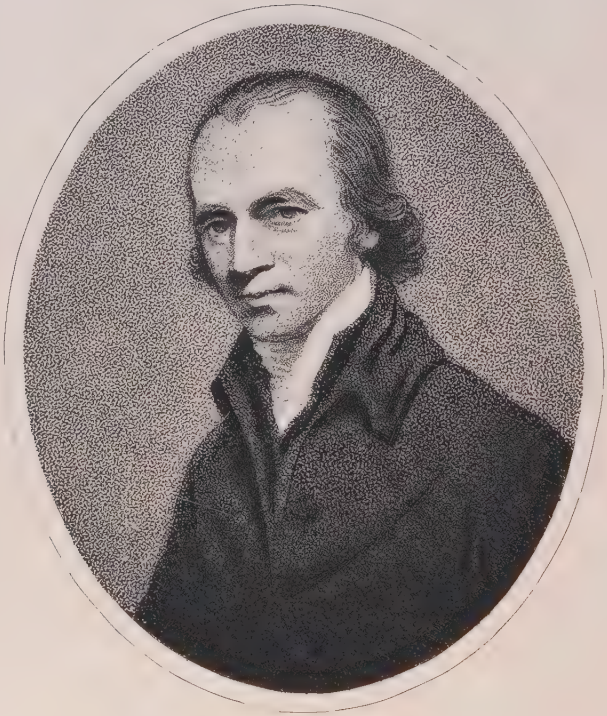
THE next President, though not famous in the literary and scientific world, like Dr. Adam Clarke, resembled that great man in some of his grand characteristics; for it is recorded of him that he was distinguished by his "noble frankness, manly independence, and fearless decision of character."

JOHN BARBER, born at Kinder, Derbyshire, December 16th, 1757, was a "son of the soil," and did the ordinary work of a farm in his early years. He was set down by his neighbours as "a wild, untaught, and untoward youth," profane in language, and utterly impatient of the restraints and counsels of home life. In his twentieth year he was roused to better thoughts; sorrowed sincerely for sin; and on Easter Sunday, 1778, the Sun of Righteousness arose in his heart, and he found peace with God. He soon became a local preacher, studied hard and learnt much, making up as well as he could for the lost years. At length, in 1782, he paid a visit to Macclesfield, to hear Mr. Wesley preach. But his own reputation as a preacher had preceded him; and, instead of enjoying the anticipated treat of hearing the great evangelist, he was informed by Mr. Rogers, the superintendent, that he must preach at five the next morning, with Wesley as his listener. We can well imagine Mr. Barber's horror at this unexpected change of places. He refused and remonstrated, and at last was "almost literally" forced into the pulpit. Then he braced himself for the inevitable, and preached a good, edifying sermon; which so pleased Mr. Wesley that he shortly afterwards appointed him to the Birmingham Circuit.

From that time Mr. Barber's course was one of great success. In Huddersfield, Manchester, and London his ministry was especially useful. In the metropolis his services as a member of the Committee of Privileges were of marked value in opposing a Bill which seemed likely to interfere with the religious liberty then attained. What the London Methodists

thought of him is expressed in the following resolution, forwarded to him in October, 1814, by Joseph Butterworth, Esq., M.P., as secretary of the Quarterly Meeting of the London West Circuit: "Rev. Mr. Entwisle in the chair. *Resolved unanimously*,—That the cordial and affectionate thanks of this meeting be presented to the Rev. John Barber, the late superintendent of this Circuit, for his diligent and judicious attention to its concerns; for his firm, manly, and prudent conduct throughout the very important transactions with His Majesty's Government, respecting religious toleration, during his residence in London; for his unwearied zeal, affection, and wisdom, uniformly manifested in the cause of God; for his liberality and public spirit; and for his Christian kindness to the poor, and the individual members of the Society."

Mr. Barber laboured as a travelling preacher for thirty-five years. His brethren held him in high esteem, and twice chose him for their President—at Liverpool in 1807, and at Manchester in 1815. His second term of office he did not live to complete. After a short illness he died at Bristol on Sunday evening, April 28th, 1816. His memory was long affectionately cherished in his old Circuits; and the *Minutes* of 1816 thus characterise him: "As a man, a Christian, and a Christian minister, peculiar comprehension of mind, and inflexible firmness of character, distinguished every part of his conduct. . . . His preaching was blessed to thousands in various parts of Great Britain, particularly on the subject of Christian holiness. Strong attachment to every part of discipline in the Methodist Societies rendered him greatly useful in many places; and, while he breathed Christian kindness to all who love the Lord Jesus Christ in sincerity, his whole religious and ministerial life was employed in serving his generation among the people with whom God had called him. As a Christian friend and labourer, the memory of John Barber is dear to many, who have experienced in him the sympathy of a brother and the tenderness of a father."

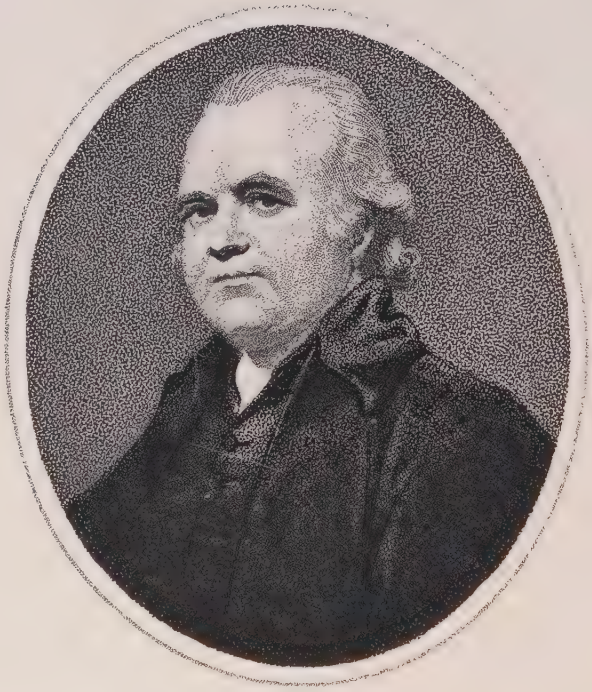


James Wood

THE REV. JAMES WOOD,

PRESIDENT, BRISTOL, 1808.

(*See p.* 53.)

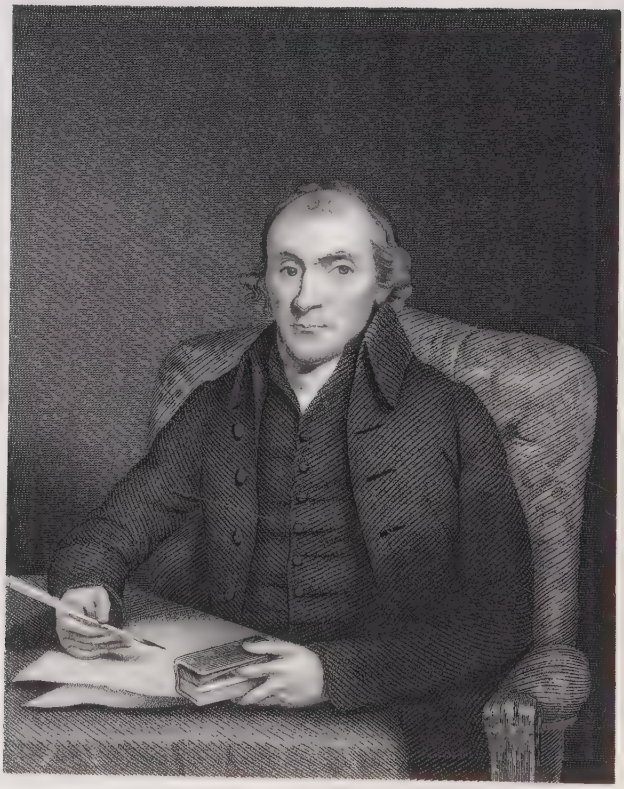


Thomas Taylor

THE REV. THOMAS TAYLOR,

PRESIDENT, MANCHESTER, 1809.

(*See p.* 37.)

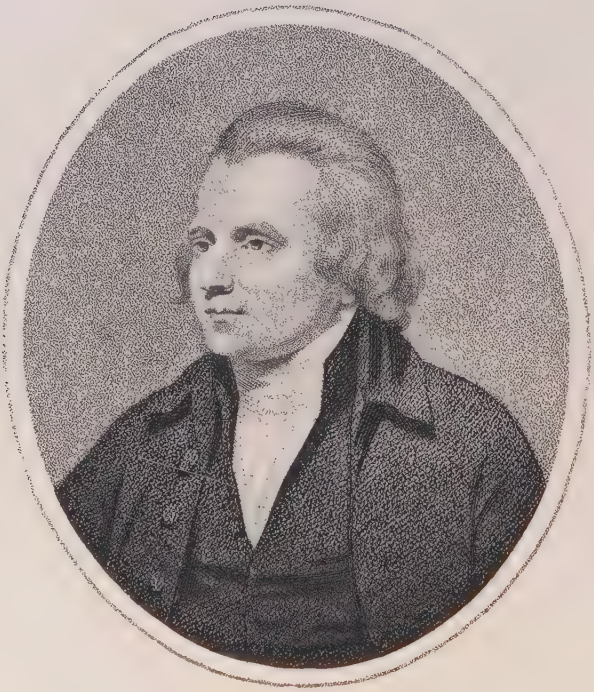


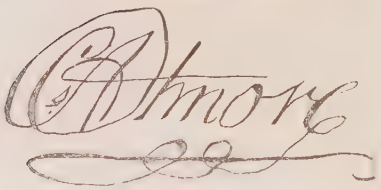
Joseph: Benson

THE REV. JOSEPH BENSON,

PRESIDENT, LONDON, 1810.

(*See p.* 47.)

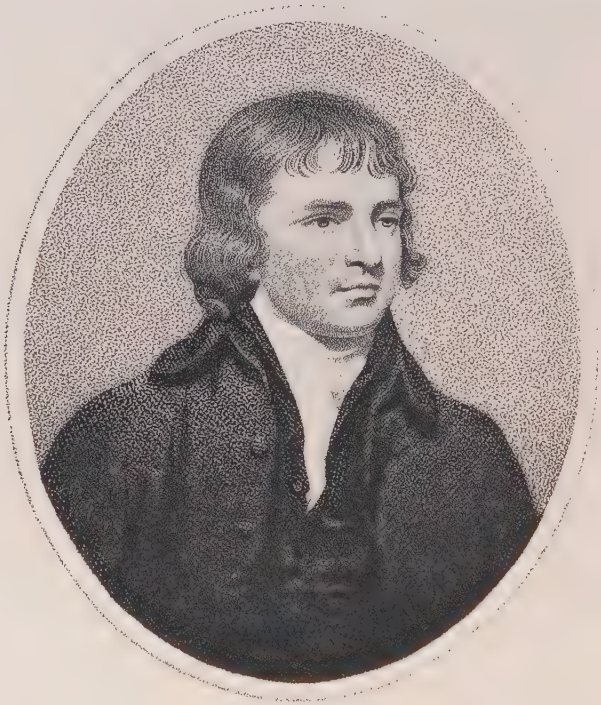




THE REV. CHARLES ATMORE,

PRESIDENT, SHEFFIELD, 1811.

CHARLES ATMORE was born at Heacham, near King's Lynn, Norfolk, on August 17th, 1759. Being in early life brought to a saving knowledge of our Lord Jesus Christ, under the ministry of the Rev. Joseph Pilmoor, and having acted for some time as a local preacher, the venerable Founder of Methodism sent him out as an itinerant preacher in 1781. In this vocation he laboured faithfully, zealously, and usefully, till his bodily infirmities compelled him to retire in 1825. His piety was sincere, uniform, and fervent; his temper was kind and amiable; his friendships were cordial, faithful, and constant; his preaching was plain, sound, experimental, practical, and often accompanied by much Divine unction; his manner was lively and affectionate; so that he was, especially in the vigour of youth and ripeness of manhood, not only an acceptable, but also a popular and very useful preacher. In 1801 he published his *Methodist Memorial*, which gives much interesting information about the preachers who had died down to that date. He was elected President of the Conference in the year 1811. His last affliction was protracted and severe; but by the grace of God he bore it with truly Christian resignation, cheered by the blessed hope of eternal life through Jesus Christ. That God Whom he had served in the Gospel for forty-four years greatly honoured him in his last days. Full of faith and hope and love, he was enabled to rejoice with joy unspeakable and full of glory. He seemed astonished at the goodness of God to him, which far exceeded his anticipations. He fell asleep in Jesus, June 30th, 1826, in the sixty-seventh year of his age.



Josh Entwisle

THE REV. JOSEPH ENTWISLE,

PRESIDENT, LEEDS, 1812; BRISTOL, 1825.

THE Rev. Joseph Entwisle, Sen., was born in Manchester in the year 1767, and converted to God at the early age of fourteen. When he was not quite sixteen years of age he began, under the constraining love of Christ, to call sinners to repentance as a local preacher, and laboured in that capacity with great acceptance till the year 1787, when he was called into the itinerant ministry by the Rev. John Wesley. During a public life of above fifty-four years, he maintained an unblemished reputation; prosecuted his ministerial labours with exemplary diligence; and gained the esteem, affection, and confidence of all with whom he was associated. He sustained some of the highest offices in our Connexion, having been twice placed, by his brethren, in the chair of the Conference. During the latter part of his protracted and honourable career, he presented a fine specimen of simplicity, dignity, and piety; his very countenance expressing the peace, benignity, and sacred joy, which, by the grace of God, had become the habit of his mind. The placidity of his temper, his humility, benevolence, and affability, rendered him welcome wherever he came. A sound and discriminating judgment, habitually exercised in humble dependence upon the Divine guidance, enabled him to act the part assigned to him with more than ordinary prudence, and rendered him a wise counsellor to those who sought his advice. He was orderly in all his movements, lived by rule, was punctual in all his engagements, and conscientiously redeemed the time. In him firmness was happily tempered with the gentleness and courtesy inspired by Christian love. In all the relations of life he adorned his Christian profession. His views of Divine truth were clear; and his pulpit talents were exercised with general acceptance and success. His discourses were well studied, judicious, instructive, and richly evangelical; his mode of delivery was solemn, natural, and impressive; and the unction of the Holy One largely accompanied his ministrations, rendering

them eminently encouraging and consolatory. After holding for four years the important office of House Governor in the Theological Institution, having passed the ordinary term of human life, and being of opinion that he could no longer occupy with advantage to the Connexion the posts of labour which he had so long held, he bowed to the will of God, and retired into comparative obscurity, carrying with him the habitual cheerfulness, zeal for God, and holy activity, which he had previously maintained. He employed his remaining strength in visiting the people from house to house, assisting in holding missionary and other meetings, and preaching with great energy and unction. His departure was sudden. On Saturday afternoon, November 6th, 1841, he returned from a visit to Thorner, where he had preached with unusual power and pathos. He conversed with his accustomed cheerfulness, prayed with the family, retired to rest in the evening, and almost immediately afterwards expired in a manner the most calm and tranquil. Like Enoch, he had "walked with God; and he was not, for God took him."

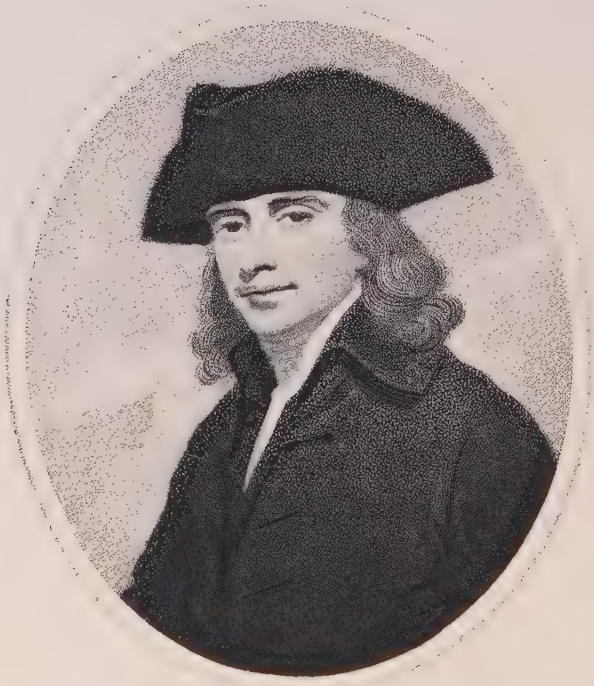
Ridley sculp

Walt Griffith

THE REV. WALTER GRIFFITH,

PRESIDENT, LIVERPOOL, 1813.

THE Rev. Walter Griffith, a native of Ireland, laboured as a Methodist minister for forty years, not only with an unblemished, but also a highly estimable character. His disposition was kind, sympathetic, and generous. He had a sound judgment and an affectionate heart, and his character was distinguished by promptitude, firmness, and decision. His views of Divine truth were clear and discriminating, his humility was deep and unaffected, his faith was lively and vigorous, his hope was steadfast, and his love abounded. Equally removed from enthusiasm on the one hand and formality on the other, his zeal was the pure flame of love to God and man. His preaching was eminently evangelical, experimental, energetic, and fruitful. "He was a burning and a shining light," and many who rejoiced to walk in his light will praise God for his ministry for ever. He sustained the highest offices and filled the most responsible situations in the Methodist Connexion, greatly to his own honour, to the entire satisfaction of his brethren, and to the benefit of the Church of Christ. There was in his whole deportment a simplicity, gravity, and dignity which would have been highly creditable to a primitive Christian pastor. His last affliction was protracted, but during the greater part of it he was free from pain and favoured with much spiritual enjoyment. He was not harassed with fears or doubts, but his mind was stayed upon God and kept in perfect peace. In answer to the inquiries of a Christian friend, he remarked that it had been the business of his life to preach a happy religion, and that in the time of his affliction and in the prospect of death he enjoyed it in all its comforts. A little before he died he raised his voice and exclaimed: "Glory! glory! glory! The blood of Jesus Christ cleanseth from all sin! I have gained the victory through the blood of the Lamb!" He then gave his dying blessing to each member of his family and departed to be with Christ. He died January 30th, 1825, in the sixty-third year of his age.

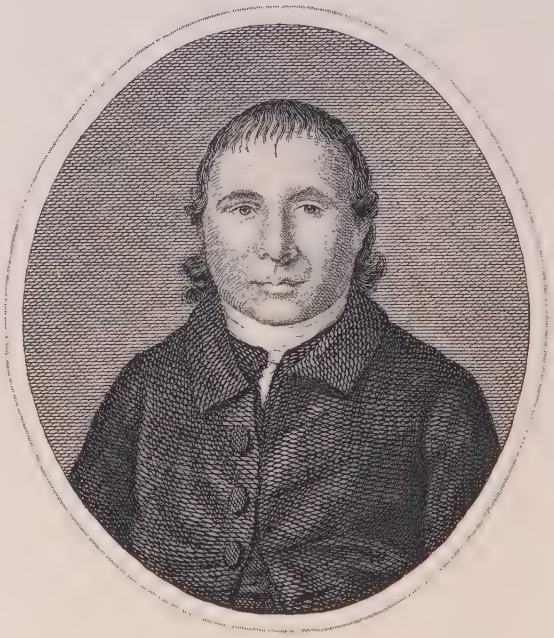


Adam Clarke

THE REV. ADAM CLARKE, LL.D.,

PRESIDENT, BRISTOL, 1814.

(*See p.* 67.)

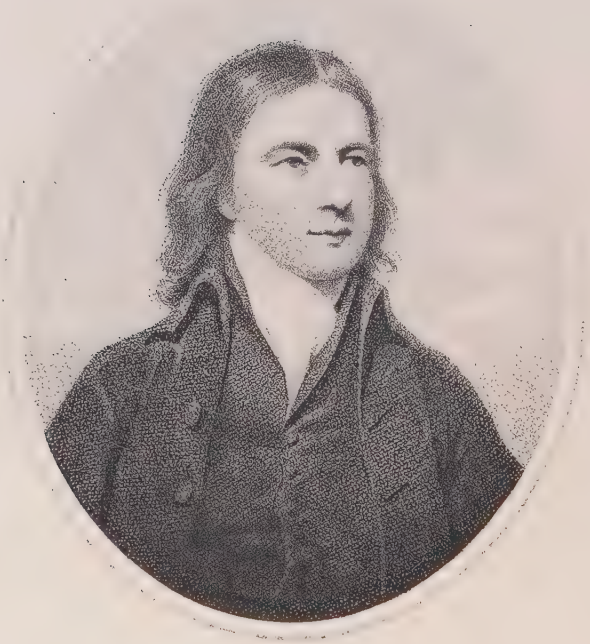


J. Barber

THE REV. JOHN BARBER,

PRESIDENT, MANCHESTER, 1815.

(*See p.* 73.)



Richd Reece

THE REV. RICHARD REECE,

PRESIDENT, LONDON, 1816; SHEFFIELD, 1835.

RICHARD REECE, when eighteen years of age, was deeply convinced of sin. Salvation became the object of his earnest solicitude. He sought it with fervent prayer; and, in the exercise of faith in the atonement, found it. His birthday, which he had set apart for fasting and supplication, proved the day of his birth from above. "The Lord," he says, "had compassion on me; and, ere I had been half an hour at prayer, I felt such an overshadowing of the Divine presence as is indescribable. My burden was instantly gone, and joy unspeakable filled my heart." Mr. Reece's desires after entire holiness soon became strong and earnest; and at this time the words, "I am thy salvation," were repeatedly applied to his mind with Divine sweetness and power. A heaven of love filled his soul, and all was quietness and assurance. Righteousness now reigned in him, and became more and more vigorous, steadfast, and mature. Indications of a Divine call to preach the Gospel soon appeared; and, at the Conference of 1787, he was admitted on trial by Mr. Wesley, and appointed to the Oxford Circuit. He laboured in the work of the ministry during the singularly protracted period of sixty-three years, occupying in succession many of the most important Circuits, and filling with great advantage the highest offices in the Connexion. Throughout his public course he was unto God "a sweet savour of Christ;" and, while he preached Christ crucified with apostolical faithfulness, he was "instant in season and out of season," visiting from house to house, and discharging all other pastoral duties with exemplary devotedness. He cared for the young with paternal affection and unwearying solicitude, having in his Circuit arrangements and pastoral visitations especial reference to their good; and many now occupying important positions in the Church owe their first religious convictions to his judicious and impressive admonitions. He was a master in Israel, and declared all the counsel of God, speaking to the

awakening of sinners, and with eminent wisdom and success edifying the flock of Christ. The light of his teaching had a solemn and commanding influence; his ministrations being clear, weighty, practical, and in a high degree spiritual. He ruled well in the Church of God, blending affection with authority, and tempering firmness with prudence. He was twice President of the Conference, and in each instance more than justified the confidence of his brethren. He was elected President the second time in 1835. Amid the trying circumstances of that year his fidelity was conspicuous. The great Connexional principles then assailed he upheld with unbending firmness, nobly redeeming the pledge he had uttered,—"Methodism shall never deteriorate in my hands." In 1823 he represented the British Conference in the American General Conference, and performed this honourable service in behalf of the great Wesleyan family with much discretion, kindness, and dignity. Loved and venerated for his personal sanctity, and for his official services, he retired in 1846 as a supernumerary; continuing, however, his pulpit and pastoral labours on a limited scale till nearly the end of life, and shedding on his closing days the serene lustre of a high intelligence and a mellowed piety. He suffered for a few weeks only before his dismissal from the body. And now patience was perfect, love abounded, and faith triumphed. He exclaimed: "Blessed be God for comfort, for succour, and for hope. I am kept in perfect peace. I have perfect love and perfect joy." His last prayer was, "Pardon—accept—heal—complete——" His last connected sentence was, "I am going to be for ever with the Lord,—for ever—for ever with the Lord." He departed this life on Saturday, April 27th, 1850, in the eighty-fifth year of his age, experiencing the truth of that gracious promise of our great Redeemer, "If a man keep My saying, he shall never see death."

J. Faulkner

THE REV. JOHN GAULTER,

PRESIDENT, SHEFFIELD, 1817.

THE Rev. John Gaulter was a native of Chester. Having been converted to God, amidst providential visitations of an alarming character which fell upon some of his gay companions, he joined the Methodist Society, and was called into the work of the ministry, by the Rev. John Wesley, in the year 1785. He possessed mental powers of a superior order. His understanding was vigorous; his memory was most retentive, and almost equally so of events, places, circumstances, and words; his imagination was lively, investing his thoughts with appropriate and happy illustrations; and he was, undoubtedly, endued with the unacquirable faculty of genius. His character, generally, presented a fine union of intellectual power, devotional feeling, affectionate sensibility, and practical diligence. His preaching was discursive and original, able and impressive. He had an unfeigned love for the work in which he was engaged; his whole train of thoughts was imbued with the doctrines of the Gospel, which were brought forth in his public ministrations, apparently without effort or labour, in their native energy and grace; he had a deep sense in his own soul of the efficacy of the truth; and, above all, an ardent desire for his Redeemer's glory. He had, in an eminent degree, the holy passion for saving souls; and never failed, by the blessing of God, to extend the work of religion in the Circuits where he laboured. The talents which he had received from the "Father of lights," he neither hid nor expended upon his own glory, but employed them as holy and consecrated things for the good of man. He was exemplary in the work of visiting from house to house; he freely entered every dwelling where he might be permitted to speak for his Master, and was especially attentive to the sick and dying. He was a man of peace, abhorring all wrath and bitterness and strife. He seemed unsusceptible of enmity; yet to all the gentleness and kindness of his temper he added perfect inflexibility of moral

principle. He was upright in conduct, undefiled in conversation, and separated, in all his enjoyments, from the world that lieth in wickedness. He retained to the close of life all the freshness of his early feelings and sympathies; and enjoyed, in a large measure, that happiness which flows from contentment with our lot, or that something more than contentment, which consists in the harmony of our circumstances and dispositions. His joy was to spend and be spent in the service of his Divine Redeemer; and his motto was, "Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." In the year 1835 he was laid aside from public work by a stroke of paralysis, but retained the faculties of his mind, and exemplified his devotional spirit by a regular and frequent attendance on the ordinances of religion to the end of his life. His death was peaceful and happy; and, with declarations of his personal reliance on Christ, and exhortations to his beloved family to "behold the Lamb of God," his soul escaped to the mansions of eternal light. He died in London, June 19th, 1839, aged seventy-four years.

REVD. JONATHAN EDMONDSON, M.A.

Jn. Edmondson.

THE REV. JONATHAN EDMONDSON, M.A.,

PRESIDENT, LEEDS, 1818.

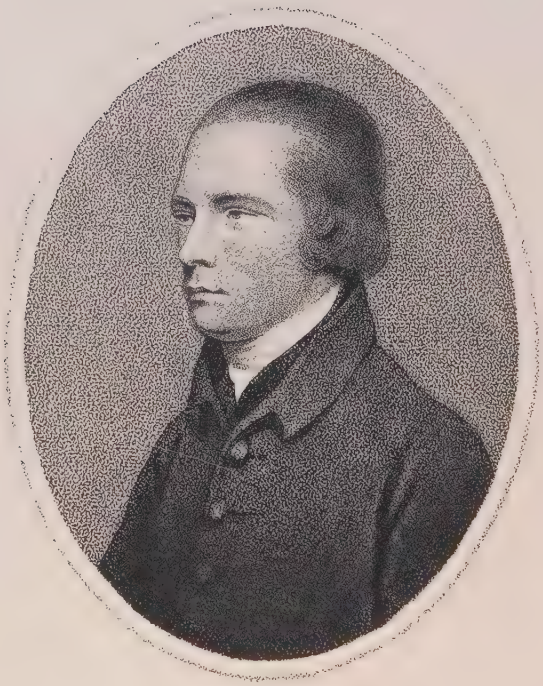
THE Rev. Jonathan Edmondson, M.A., was early a subject of religious convictions. Having joined the Methodist Society, he perseveringly sought the favour of God, in the appointed means of grace; and by faith in Jesus Christ obtained the pardoning mercy of God, with its accompanying peace and holiness. Under the influence of the love of God, he began to exhort sinners to repent and believe the Gospel. Whilst entertaining the thought of entering upon the ministry in the Established Church, he was appointed by Mr. Wesley to labour in the Epworth Circuit, in the year 1786. Regarding this as a call from God, Mr. Edmondson went forth in the name of the Lord, and laboured abundantly in the word and doctrine. His preaching was pithy and sententious; and was highly acceptable to the people. Having acquired a large fund of information by extensive reading and laborious study, his sermons exhibited great variety of matter, and edifying topics of Christian truth. He was mild and urbane in his disposition, affectionate and steady in his attachments. In the course of his public life he was called upon to occupy some of the chief offices in our Connexion, and honourably discharged the duties of Missionary Secretary and President of the Conference. He was the author of several useful works, which have obtained a large circulation, and which exhibit much thought, soundness of judgment, and extensive acquaintance with mankind. After fifty years of ministerial toil, his constitution failed, and he was obliged to retire from the more active duties of the itinerancy. As a supernumerary, he continued to preach and to write, till repeated attacks of disease prostrated his strength. When laid on the bed of death, he faintly exclaimed, "Jesus is my salvation." He fell asleep in Jesus, July 7th, 1842, in the seventy-sixth year of his age.

Joh. Crowther

THE REV. JONATHAN CROWTHER,

PRESIDENT, BRISTOL, 1819.

THE Rev. Jonathan Crowther was brought to the knowledge and enjoyment of God in early life, and laboured in the Methodist Connexion as an itinerant preacher for thirty-eight years. As a preacher his talents were respectable, and his acquaintance with theology was correct and extensive. He was ardently attached to the discipline as well as the doctrines of Methodism, and frequently employed with considerable success his vigorous and penetrating mind in devising plans for the perfection and stability of the financial part of our economy, with the whole of which he was intimately acquainted. In the year 1819 he was chosen President of the English Conference, and deputed to the same office in the Irish Conference in 1820. He laboured under a paralytic affection for upwards of two years, during which he more fully imbibed the spirit of his heavenly Master, and exhibited an impressive instance of the power of Divine grace. His resignation to the will of God was highly exemplary, and he died in great peace, June 8th, 1824.



Jabez Bunting.

THE REV. JABEZ BUNTING, A.M., D.D.,

PRESIDENT, LIVERPOOL, 1820; LONDON, 1828; BIRMINGHAM, 1836 AND 1844.

THE REV. JABEZ BUNTING, D.D., was a devoted servant of Christ, who, like Samuel, was from his birth consecrated to God by maternal piety; and who, like the same prophet in his latter days, might have said to the people of God, among whom he had so long ministered as a teacher and ruler, "I have walked before you from my childhood unto this day." He was born in Manchester, May 13th, 1779, and was presented in his infancy to John Wesley in Oldham Street Chapel, and was blessed by the patriarch there.

The most precious gifts of nature, rich and copious endowments of heavenly grace, and a favourable conjunction of providential circumstances, improved with extraordinary faithfulness and diligence, made him, during more than half a century, whether in or out of office, "more honourable than his brethren," in a degree at once wonderful and indubitable.

A singularly well-balanced mind, of vast capacity, connected with great energy of character, gave him elements of personal influence, which, from almost any starting-point, would have secured a successful course. There has rarely been so obvious and impressive an instance of the general fact that, while ordinary men are waiting for complete and improbable facilities, and allowing real opportunities to pass unperceived, till the critical moment for using them has gone by, he who is alike gifted with clear practical judgment and unfaltering resolution discerns with a vigilant eye, and grasps with a strong hand, the possibilities of his actual situation; and accordingly strives, perseveres, and prevails.

Mr. Bunting's godly and judicious parents early resolved that he should have the best education they were able to procure. At the excellent school where he was placed he was for a time exposed to

annoyance as a Methodist; but his rapid progress in all his studies, and the manliness of his character, speedily won the respect of his school-fellows. The same qualities attracted the cordial friendship of one of them, the son of Dr. Percival, of Manchester. This led to frequent intercourse with the intelligent and polished society of that physician and his family, and to his reception, without premium, as a student of medicine. But the conscientious fidelity of his parents made it an essential condition that his nights and his Sabbaths should be connected with the sanctities of home. This they required, because his generous patron was an Anti-Trinitarian; and they, being firm believers in the divinity and atonement of the Son of God, felt bound to guard the religious character of their son from those gradual and imperceptible influences which might possibly have weakened or unsettled his attachment to evangelical truth. He had thus a twofold education, adapted to prepare him for a great career. In his lowly Christian home he received a training of the conscience and the heart, which by grace had an abiding influence on his religious course; while, by liberal studies and elevated society, his intellect was directed and exercised, and his social habits were formed, in a way which fitted him for the high position to which he was early raised by his talents and virtues.

His faith in the great truths of the Gospel was determined by his conversion, when he was about sixteen years of age. The means by which he was brought to an entire submission to the kingdom of grace were the strictness of Mr. Mather in limiting admission to the lovefeast, and the plain dealing of his mother with his conscience, on the effect of such limitation in his own case. Denied admission to the lovefeast, and deeply moved by the appeals of his mother, he returned home to meditate and to pray; and from that time began to attend the class of his maternal uncle, Mr. Redfern.

There was reason to expect his distinguished success in the medical profession. But the hand of God was upon him; and by solemn impressions of duty, confirmed by the outward call of those who were then over him in the Lord, he was designated to the work of the Christian ministry. His first sermon astonished and delighted those who heard it; and his subsequent efforts confirmed the confidence of those who observed in him various tokens, not merely of great promise, but of early maturity.

In the year 1799 he received his first appointment, as a preacher on probation, to the Oldham Circuit.

The delight with which his speeches were heard, the intellectual mastery they displayed,—which in him appeared ever most surprisingly great on the most trying and critical occasions,—and the confidence naturally placed in his pure and upright character, all gave him an authority in deliberation and debate which was almost irresistible. Though he was for many years the Secretary, and four times the President, of the Conference, his influence was not an accident of office, but a consequence of the mental and moral greatness which marked him as the chosen instrument of a beneficent Providence.

The decided and habitual respect for office which prevails among us, was most impressively taught by his uniform example. On principle he treated with deferential courtesy those who were called to preside in the Conference; and the aid he contributed to their authority was gracefully rendered as a service to Christian order. His fearlessness in openly resisting what seemed wrong, either in friends or opponents, placed him above the temptations to private censoriousness; and his just severity against improper acts was combined with a tender care of the good name of erring brethren.

The influence of this great and humble-minded man, from the commencement to the close of a long and faithful course, was doubtless owing in a large measure to his genuine popularity as a preacher, and to his eminently successful ministry of saving truth. Even the less discriminating among hearers felt and owned the power of real excellence when listening to his clear and vivid statements of the great facts and truths of revealed religion. They, as well as others of better judgment, felt that a man of God was placing before them, with masterly ease and force, the results of a thorough and reverent investigation of the most solemn questions; and they were agitated, overwhelmed, and impelled to the foot of the Cross, by that impassioned earnestness, and that faithful dealing with the conscience, which were so characteristic of his heart-searching applications. His sermon on Justification by Faith, though not, perhaps, the highest example of his pulpit eloquence, may be regarded as indicating the precision and completeness of the works which might have been expected from him as a theologian, if his manifold public cares

and duties had not denied him the requisite time and opportunity. His powerful discourses are associated, in the remembrance of multitudes, with emotions of overpowering awe or sacred joy. His public addresses to the throne of grace, ever marked by deep seriousness, simplicity, fulness, and prevailing faith, were accompanied with unutterable feeling by worshipping assemblies in whose behalf he drew nigh to God, and on many occasions were attended with an extraordinary measure of Divine influence.

Having for many years availed himself of the most favourable opportunities to acquire an intimate knowledge of Methodism in all its departments, he had the sagacity, the moral courage, and the influence, to act as the leading mind in organising plans for the support and direction of our Foreign Missions.

From the time of the first Wesleyan Missionary Meeting at Leeds (in 1813), the chief parts of Dr. Bunting's personal history have also been leading lines of the history of Methodism and its institutions. And, beyond the limits of Methodism, among others of less note, the Anti-Slavery Society and the Evangelical Alliance had from their commencement the advantage of his wise counsel and impressive advocacy.

To every practical subject of social interest he brought a mind, beyond most others, acute, discriminating, comprehensive, and far-seeing. His quick apprehension and methodical habits of investigation, enabling him speedily to disentangle what was complicated, and to fix on the central and essential parts of a difficult subject, were connected with such felicity of statement and exposition, such power of argument and persuasion, such readiness in reply, such a transparent and flowing style, and such advantages of voice and delivery, that it was one of the highest gratifications to hear him, and especially on great and exigent questions.

Distinguished by a zealous, self-sacrificing, and consistent devotedness to Methodism as a branch of the Church of Christ, he yet cherished constant and unaffected love toward "all who love our Lord Jesus Christ in sincerity." Few men have more effectually served the cause of godly discipline, or have been more amply endued with the spirit of government. But the essential liberality of his views was evinced by the fact that he was among the first to promote the introduction

of laymen to the Committees charged with various departments of Connexional business.

The comprehensive counsels comprised in the document usually called the Liverpool Resolutions, and appointed to be read annually in the meetings of Circuit Ministers, and in the May District Meetings, are a permanent memorial of the wisdom and promptitude with which he reduced very numerous suggestions, made in an earnest conversation at the Conference of 1820, to the form and consistency of a manual of pastoral duties; which, by its admirable and impressive style, as well as by the great importance of the views expressed, commends itself to every Christian reader.

As a father and a husband, in his family; as a friend, in the company of friends; as a Superintendent, amidst colleagues in his Circuits; as the Senior Secretary for many years of the Wesleyan Missionary Society; as the President of the Wesleyan Theological Institution, from its commencement: in a word, in all his official and social relations,—and especially in his affectionate intercourse with his ministerial brethren,—his mature virtues, as a wise and holy man, were so consistently manifest, that he was most beloved and revered by those who knew him most thoroughly.

A considerable part of the last year of his life was passed in languishing weakness and acute pain. Unable to receive adequate nourishment, or to obtain refreshing rest, he found his days and nights "wearisome," and his feebleness was extreme. His mind retained its clearness, and his spirit was humbly resigned; but the flesh was weak. Protracted suffering was endured with invincible patience, but exhausted nature could not maintain a buoyant cheerfulness. His feelings were depressed, but his faith prevailed. As death approached, his consolations through Christ became rich and satisfying. When the power of speech was almost gone, he was heard to say, "Perfect peace." His last words were, "Victory, victory, through the blood of the Lamb!" He died on Wednesday, the 16th of June, 1858, in the eightieth year of his age, and the fifty-ninth of his ministry. He was buried in the graveyard of City Road Chapel.

That such massive grandeur of character should, through so long a course, have been combined with a pervading spirituality of mind,

and with the simplicity and humility of one who walked with God while living among men, is to be ascribed to the same mighty grace which formed and sustained the majestic characters of sacred antiquity; the holy Patriarchs, Prophets, and Apostles, the venerable Judges and glorious Kings of God's ancient people. Like them, Dr. Bunting did not escape deep domestic sorrows, personal afflictions, calumnious revilings of unreasonable men, and public cares and toils which severely tasked even his gigantic powers. And, like some of them, after labours, conflicts, and victories, he was permitted to pass the evening of life in comparative tranquillity and repose; and at length finished his course "in a good old age, full of days," in "the peace which passeth understanding," and "the honour that cometh of God;" and held in such veneration, by the best men of his time, as may remind us of the Priest Jehoiada, of whom it is recorded that "they buried him in the city of David, among the kings, because he had done good in Israel, both toward God, and toward His house."

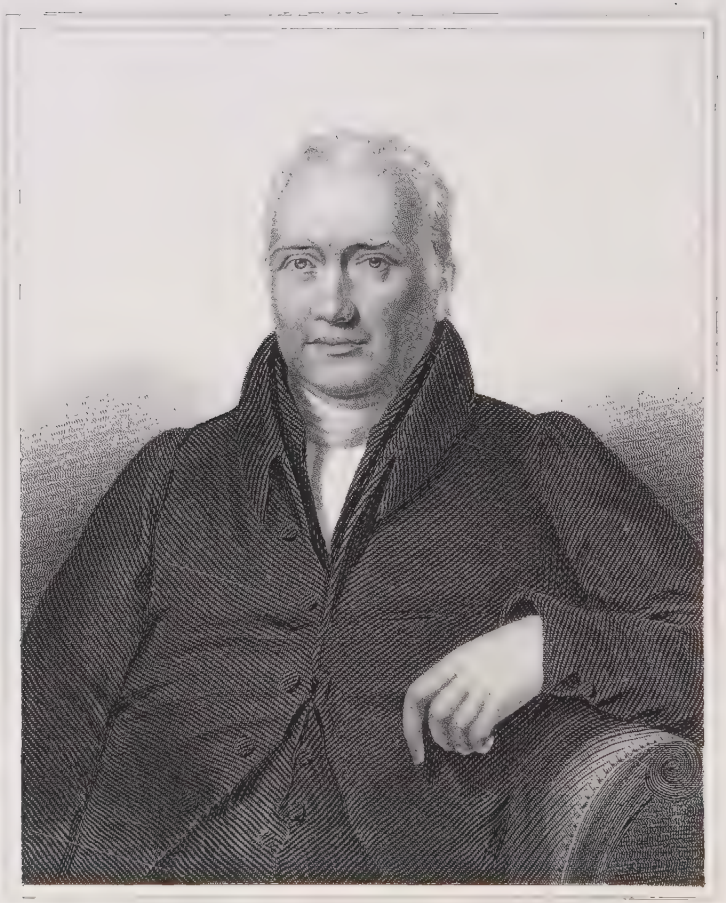
J. Marsden

THE REV. GEORGE MARSDEN,

PRESIDENT, MANCHESTER, 1821; BRISTOL, 1831.

THE REV. GEORGE MARSDEN was born at Manchester, March 16th, 1773. At the Conference of 1791, which met in Manchester, he was deeply convinced of sin during a most impressive service conducted in the Oldham Street Chapel by the Rev. Joseph Benson; and a fortnight afterwards obtained a clear sense of his acceptance with God through faith in our Lord Jesus Christ, when he had just received the sacrament of the Lord's Supper, in the same chapel, at the hands of the Rev. Dr. Coke and the Rev. James Creighton. From this time he pursued a steady Christian course to the end of his days. He was soon engaged in different provinces of useful service; and as a visitor of the sick poor especially, under the direction of the Strangers' Friend Society, formed at that time in Manchester, he proved very assiduous and successful. Yielding at length to the convictions of his own mind, and the counsels of his friends, he began to preach; and, at the Conference of 1793, was admitted on trial as a candidate for the ministry. His personal piety was truly exemplary; distinguished by humility, faith, and patience, by a profound and habitual reverence for things Divine, and by the "charity" which "never faileth." As a counsellor, he blended kindness with fidelity; and he was firm and affectionate as a friend. The natural abilities which he possessed were improved by reading, observation, and intercourse with others. His pulpit ministrations were clear, powerful, and rich in evangelical unction. He had a lively apprehension and knowledge of the great truths which our fathers gathered out of the holy Scriptures, and he habitually dwelt on them with strong and persuasive earnestness. He also diligently followed up his pulpit labours by meetings for prayer, by pastoral visitations, by cottage services, and by any other means which time and opportunity allowed. He occupied several of the leading and most important stations in the Connexion, and was favoured from the first with a more than ordinary degree of ministerial

success. Many were indebted, under God, to his faithful instructions and admonitions, for the commencement of their spiritual life; many, for its growth and maturity. He belonged to that noble band of men who maintained our doctrines and discipline with wisdom and unfaltering resolution in other days; and he was associated with them in great enterprises of Christian beneficence, at home and abroad. He particularly devoted himself to the support and promotion of Missions, and was for some time one of the General Secretaries of the Wesleyan Missionary Society. He also took a very lively interest in Chapel relief and extension, Christian education, and local charities. He was twice elected by the Conference to the office of President; and, in the year 1833, he went, by the official designation of the Conference, as the Delegate to Canada. He retired, as a supernumerary, to Hadfield, after forty-nine years of active ministerial work, where he spent the remainder of his days in a holy walk with God, and a quiet preparation for his departure hence. Yet he by no means discontinued his loving services. Every Lord's day he ministered the word of life. His death was eminently peaceful and serene—a gentle cessation of life. When asked if he thought he should recover, he replied, "I really cannot tell. I leave all that to my God." Other expressions which fell from his lips were, "I rely with confidence on the mercy of my God, and the love of my dying Redeemer." "All sorrow and sighing shall soon be passed away for ever." "You are happy, Sir," said his faithful black servant, Edward. "Yes! yes!" he replied; "happy in God, and in my precious Saviour. He is very precious. My dying Saviour!" During the night before he died he repeated the words, "Coming, coming!—glory, glory!" and at another time, "Pardon—peace—happiness—glory—through Christ my Saviour." A few hours before his departure he said, "My prospect is bright for glory." He fell asleep in the evening of Sunday, May 16th, 1858, aged eighty-five years, and in the sixty-fifth year of his ministry.



Adam Clarke

THE REV. ADAM CLARKE, LL.D.,

PRESIDENT, LONDON, 1822.

(*See p.* 67.)

President of the Conference.

H. Moore

THE REV. HENRY MOORE,

PRESIDENT, SHEFFIELD, 1823.

(*See p.* 61.)

Robert Newton.

THE REV. ROBERT NEWTON, D.D.,

PRESIDENT, LEEDS, 1824; LIVERPOOL, 1832; NEWCASTLE-ON-TYNE, 1840; HULL, 1848.

THE Rev. Robert Newton, D.D., was born at Roxby, in the North Riding of Yorkshire, on the 8th of September, 1780. He was first convinced of sin through conversations with the Rev. John Kershaw, when about fourteen years of age; and obtained salvation by faith in the sacrificial blood of Christ, while wrestling with God in prayer, two or three years afterwards, in company with his sister when both were enabled to rejoice in God their Saviour. This great change was the foundation of all his subsequent eminence, both as a Christian and a minister. At the early age of eighteen years he began to call sinners to repentance; and he was admitted into the ministry, on probation, before he was nineteen years old; his peculiar gifts, manly appearance, and great acceptance and success being held to justify this departure from the usage of the Connexion. He had been but a short time engaged in the sacred work when he was urged to labour in some of the most important Circuits, to several of which he was reappointed with increasing acceptance. His legitimate popularity drew him from his Circuits so frequently, in order to meet the demands of various public institutions, that at length it was found expedient to liberate him from the ordinary duties of the ministry during weekdays; and he availed himself of this opportunity to advocate, with unparalleled diligence, eloquence, and success, the claims of Methodism to pecuniary and active support. His vigorous constitution, and his perpetual serenity of mind, enabled him to sustain an amount of labour unknown, perhaps, in the Church, except in one or two illustrious instances. It is supposed that he travelled not less than six thousand miles a year, when transit was comparatively slow; and, in later years, some eight thousand miles; and he engaged in public services not less than twelve times a week, on an average. All the interests of Methodism were promoted beyond

the power of human calculation; and other Churches and institutions, especially in former years, also reaped great advantages from his energetic advocacy. The Bible Society and various Missionary Societies were greatly aided by his labours, and have not failed gratefully to acknowledge those services. For many years he regularly attended the Anniversary Meetings of our own Missionary Society, and uniformly to their interest and advantage. In 1840 Dr. Newton visited the United States of America, as the Representative of the British Conference; and laboured, during his sojourn there, with extraordinary influence and effect. Four times, by the affectionate suffrages of his brethren in the ministry, he was raised to the highest honours of the Connexion, as President of the Conference; and nineteen times he filled the distinguished office of its Secretary. Dr. Newton was eminently a Methodist preacher, unfolding and applying Christian truth with simplicity, unction, and power. Perhaps no minister's eloquence, in modern times, exercised so great an influence over the minds of men. His preaching was strictly popular, and found a response in every bosom, and among all classes of people. Its charm and power lay in its thoroughly evangelical character. He always preached Christ, and Christ's Gospel, in some of those leading and essential truths whereby the Holy Spirit glorifies the Saviour. His evident aim was to become a fit instrument to be employed by God in the salvation of men. His *spirit* was eminently evangelical, devout, manifestly sincere and earnest, in sympathy with his subject and with his audience; full of life, joy, and goodness; and his looks, words, and tones fully expressed his own happy convictions. His style was simple, perspicuous, forcible, and conclusive; and his words and idioms were thoroughly English, fit for the most polished and fastidious, while the common people heard him gladly. His voice was extraordinary in depth, compass, and power, and capable of vast modulation. His utterance was fluent, natural, and effective; and his action free, and most impressive. He was "as a very lovely song of one that hath a pleasant voice, and can play well on an instrument." His text announced his theme, which gave unity to his discourse. His introduction was appropriate; his divisions were simple and well-defined; and every part had a natural sequence. His thoughts, like his subjects, were well chosen; and, without show of

argument, each passage carried conviction of the truth, as well as of the preacher's belief of the truth. He was often the subject of great emotion in preaching; but it was always under control, and the power of the discourse was sustained to the last. It was no ordinary mind that could, for half a century, please and edify mixed assemblies, of the most diversified capacities and tastes, and always make what in fact is old produce the effect of novelty. But he cultivated large acquaintance with revealed truth, and carefully prepared his discourses, which, by a natural logic, were as much fitted to convince the hearer, as by their adorning and delivery they were calculated to please and persuade. He preached often from the same texts, but many sermons: there was no sameness, no tameness in his utterances. On the platform Dr. Newton always found the highest acceptance; and his advocacy was eloquent and powerful. Ever true to Methodism, he consecrated time, talents, influence, everything, to the promotion of its interests, as a great work of God. In the day of trouble, rebuke, and opposition, he never quailed, but was ever ready to suffer for Christ's sake. His consistency, his kindness, and his irreproachable life, gained him the affectionate respect of universal Methodism; and never was popularity so general and so unfading. His influence in the Connexion was the result of the power of character, knowledge of our discipline, and inflexible adherence to it, together with that kindness of heart which ever secured to him the love and confidence of his brethren. His intercourse with the people was extensive beyond parallel at that time; and its effect was not only to endear himself to them, but also greatly to promote their spiritual good. At length his Herculean strength gave way, and he was compelled to relax his labours. In 1852 he requested to be allowed to retire from the more active work of the ministry. He resided for a season at Southport; and, about a fortnight before his death, removed to Easingwold, trusting that the air of his native county might soothe, if it did not renovate, his wearied nature. He felt that his work was finished; but he was perfectly prepared for the change for which he patiently and devoutly waited. He was seized with paralysis, and became unconscious. When he had recovered sensibility, he was asked if he still felt Christ to be precious. He replied: "O yes! Christ Jesus *attesting* and *blessing*. Christ is mine, and I am His. Christ is my

Rock." To one of his daughters he said, "Pray for a happy exit;" and on the lines being repeated,—

> "Away, sad doubt and anxious fear!
> Mercy is all that's written there,"—

he sweetly smiled, and said, "I have no fear, no alarm: perfect love casteth out fear." During his affliction, he often poured out his soul in strains of more fervid eloquence than his nearest relatives had ever been favoured to hear. On the morning previous to his death, he once more bade farewell to all his family; and then uttered, with an almost superhuman energy, the following, among other sentiments: "The preaching that flows from the heart does good every day." "Christ Jesus, the Ransom of sinners and the Life of the dead." After which, sinking back exhausted, he said, "I am going—going—going—to glory." "Farewell sin; farewell death." "Praise the Lord." His death scene was indeed a triumph. He fell asleep about noon, and awoke no more until the blessed light of his Lord's immediate presence burst upon him, about four o'clock on the following morning, April 30th, 1854, in the seventy-fourth year of his age and the fifty-fifth of his most memorable ministry.

Still remember Prov 3:6.

Your affect.e Father

Jos.h Entwisle

THE REV. JOSEPH ENTWISLE,

PRESIDENT, BRISTOL, 1825.

(*See p.* 83.)

I am Yours very affectly
R. D. Watson.

THE REV. RICHARD WATSON,

PRESIDENT, LIVERPOOL, 1826.

THE REV. RICHARD WATSON was born at Barton-on-Humber, February 22nd, 1781. In him were united intellectual powers which are seldom found combined in the same person, and never but in minds of the first order. With great liveliness and brilliancy of imagination, he possessed a judgment uncommonly sound and discriminating. To his understanding belonged a capacity which the greatness of a subject could not exceed; a strength and clearness which the number and complexity of its parts could not confuse; and a vigour which the difficulty and length of an inquiry could not weary. These faculties were early awakened into action; and their first indication produced an impression on the minds of his friends, that the Head of the Church designed him for the Christian ministry. He began to preach at an early period of life; but not before he had been deeply convinced of his personal sinfulness and danger, and sought and found peace to his soul through faith in Christ,—nor before he had experienced a Scriptural conversion to God. Not long after this memorable change he was called into the Wesleyan ministry, in which he laboured with great zeal and promise of future eminence for upwards of four years. It is not surprising that a mind like his, conscious of its powers, should in some of its early motions have been irregular. But though for a few years withdrawn from our body, and a minister in another branch of Methodism, yet he did not renounce those vital doctrines which he first received; his heart held his understanding to the truth; and in 1812 he returned to our Connexion with a mind greatly enlarged, and enriched with a considerable store of various knowledge, and with his spirit much improved in Christian piety. On recommencing his ministry among us, his powers appeared to acquire new vigour; and in their full energy he devoted them all to the service of mankind. His great abilities first excited general attention by the part which he took in promoting the missionary cause; and his sermons and speeches for that

purpose, with his sermons on other particular occasions, may be ranked with the most splendid that ever mind conceived or tongue uttered. His regular ministry in a Circuit, though adapted to more ordinary use, was not inferior to his occasional efforts. There was in him a rich fulness of evangelical truth; he arranged it with uncommon readiness; and he dispensed it with a liberality which never feared exhaustion: whilst his extensive acquaintance with ancient learning and modern science, and his susceptibility of impression from the scenes of nature, enabled him to illustrate and adorn his preaching with singular felicity. To the reasoning powers and habits of a philosopher he united the imagination of a poet; the most familiar topics of Christian theology appeared with new beauty and force when set in the light of his genius; he touched everything with the hand of a master. His element was the lofty and the vast; his conceptions naturally rose into sublimity, and expanded into grandeur; yet there was nothing left vague and indefinite, for he could with ease adapt them to the humblest understanding, and concentrate them into sentiments and maxims of the most beautiful and impressive wisdom. Persons of the highest rank for intellectual power, in listening to his discourses, have rejoiced to feel and own the deep and powerful sway which he exerted over them, whilst the poor and the unlettered hung with absorbed attention on all that fell from his lips. As a preacher it was his highest praise that the subjects on which he usually chose to exert his powers were the truths by the ministry of which from age to age the dead in sin have been quickened into spiritual life, and Christ exhibited in His fulness of grace as the Almighty Saviour of all who seek His help. To the Church of God his preaching was eminently useful—hallowing and elevating the soul to heaven. He possessed a remarkable readiness in composition, and his pen was often employed in the service of truth. He wrote to defend our Missions when aspersed in the legislature of the country, to justify the true principles of Scripture interpretation, and establish the doctrines of Methodism, when popular writings were tending to compromise those principles and unsettle our faith; he wrote to instruct the young, and to assist men of riper age and maturer mind in their searches after Scriptural knowledge; and his writings will be admired for implicit deference to the authority of the Scriptures, for clearness and soundness of theological reasoning and

opinion, and beauty of expression, as long as the truth is held in estimation amongst men. In his writings, as in his preaching, utility was his aim; and no man could form a wiser judgment of what was useful. Though honoured of late years as one of the first intellectual men of his day, this produced no elation of heart; he regarded his talents and his time as given him in trust, and his exalted purpose was to gain the approbation of his Divine Master. The deep sense which he felt of his responsibility to God, whilst it humbled, strongly stimulated his mind; so that in the absence of health, and frequently in suffering, to the last he held on his course without faltering. As life advanced his piety became more elevated; the improvement of his moral frame engaged his utmost attention. He habitually preserved on his mind a devout sense of God; when he spoke of Him or worshipped Him he was full of holy veneration; and his prayers, both in the congregation and with his friends, showed the full permission of approach to God which he enjoyed, and with what reverent boldness he availed himself of his privilege. He was eminently spiritually minded, and for some time before his death he exhibited the fruits of the Spirit in full maturity. In his last affliction he was greatly honoured of God, and perhaps the closing scene of no saint's life ever furnished lessons of richer instruction. On the approach of death he viewed it as a foe, and felt it to be an evil; he was humbled that man should be stricken and trampled into the grave by the last enemy, and when, as in his own case, his faculties were in their prime, and his mind meditating and revolving plans of usefulness to the world: it was the glorious hope and Christian assurance of perfect bliss after death, and beyond the grave, that enabled him to triumph; and his triumph was complete. Through the grace of his Divine Saviour, with his characteristic strength of mind he firmly grasped and applied his Christian principles; and they sustained his faith in his walk through "the valley of the shadow of death." "I am a poor vile worm," said he; "but then the worm is permitted to crawl out of the earth into the garden of the Lord. . . .

'I shall behold His face,
I shall His power adore;
And sing the wonders of His grace
For evermore.'"

Thus confident, he waited until his Master's call spoke him up to heaven. As a man, he was of a truly noble mind; superior through life to everything mean and little; he was magnanimous, disinterested, generous. His form was dignified, and his countenance bore striking expressions of his intellectual greatness. His elevated views and the majesty of his character impressed a dignity on his manners, which the kindness of his temper, and his general readiness to oblige, rendered particularly easy and graceful. This bright luminary of the Church set in death, to rise in eternal glory, January 8th, 1833. He died in the fifty-second year of his age.

REV.D JOHN STEPHENS.

PRESIDENT OF THE CONFERENCE, 1827.

J. Stephens.

THE REV. JOHN STEPHENS,

PRESIDENT, MANCHESTER, 1827.

THE Rev. John Stephens was born in Cornwall, on the 8th of February, 1772. At an early period of his life he became a subject of deep religious impressions, joined the Methodist Society, and gave himself to the service of God. He soon manifested signs of a superior intellect, and devoted all his leisure time to the pursuit of useful learning and general knowledge. At the Conference of 1792, when he was little more than twenty years of age, he was admitted as a candidate for the ministry, and commenced his itinerant labours at Penzance. For many years he was a distinguished preacher, and filled some of the most important stations in England and in North Britain. His views of Christian theology were clear and comprehensive; and his sermons were generally characterised by apt and beautiful illustrations of Scripture, by lucid and argumentative exhibitions of evangelical truth, and by touching appeals to the heart. His manner in the pulpit was dignified and serious, such as became the Ambassador of Christ; and his ministrations were generally powerful and impressive. He stood high in the estimation of his brethren; who, in the year 1827, elected him to the office of President of the Conference: that was a time of painful trial to the Connexion; and he was singularly fitted for the season. His perfect command of temper, his moral courage, the soundness of his judgment, his unflinching attachment to all our great Connexional principles, and his overpowering eloquence, when called forth by some important emergency, eminently qualified him for the exercise of his responsible functions in that year of factious resistance to established order; and upon his retiring from office, the Conference of 1828 passed and published a vote of "cordial and unreserved thanks" to him "for the excellent conduct and principles which he had maintained in his official transactions during the whole of his Presidency." He was a person of strict integrity. On mature deliberation he adopted certain principles for the guidance of his

conduct as a public man, and to these he adhered under all circumstances with undeviating firmness. Although his disposition was kind and obliging, he could never be induced to sacrifice principle to expediency or popular favour. He regarded loyalty to civil rulers as a Christian duty, obligatory upon the citizens of every free state, and more especially on all British subjects; and the constitution of these realms had not, perhaps, a more enlightened admirer, nor a more staunch upholder, than he. To the Wesleyan economy he cherished a similar and more sacred attachment: when its discipline was assailed, it found in him an able advocate and a successful defender; yet, whilst he preferred our doctrines and ecclesiastical polity before all other creeds and forms of church order, he was eminently catholic in his spirit towards all denominations of Christians. Declining health constrained Mr. Stephens, in 1834, to relinquish the more active duties of our itinerancy, and to settle for the remainder of his days as a supernumerary. In this recess it pleased God to permit a succession of most painful domestic occurrences to afflict His servant; and these trying events caused him for a season to seclude himself from that circle of society in which he was greatly beloved, and from which, in former troubles, he had derived much consolation. Some months before his decease he forsook that seclusion in which, to use his own language, he "had endured more than a martyrdom of grief," and returned to the neighbourhood of London, which he had before selected as the place of his residence and death. As health would admit, he engaged in preaching; and often, when his strength was exhausted by the glorious toil, he said, "I never loved my Master or His work better than I do now." In his last sickness he was favoured with the consolations of the Holy Spirit; and his end was delightfully peaceful and triumphant. He died at Brixton Hill, January 29th, 1841, in the sixty-ninth year of his age, and the forty-eighth of his ministry.

Jabez Bunting.

THE REV. JABEZ BUNTING, A.M.,

PRESIDENT, LONDON, 1828.

(*See p.* 99.)

REV^D JAMES TOWNLEY D.D

PRESIDENT OF THE CONFERENCE

1870

James Townley

THE REV. JAMES TOWNLEY, D.D.,

PRESIDENT, SHEFFIELD, 1829.

THE Rev. James Townley, D.D., died at Ramsgate, December 12th, 1833. He was a native of Manchester. From the late Rev. David Simpson, of Macclesfield, he received a liberal education. His parents were pious, and when quite young he was a subject of religious impressions. He united himself to the Methodist Society in the year 1790, and soon after obtained the pardoning mercy of God. In 1796 he entered on the itinerant work in the Canterbury Circuit. At the Conference of 1827 he was appointed one of the General Secretaries to the Wesleyan Missionary Society, in which office he continued to act till 1831, when he became a supernumerary. In 1829 he was elected President of the Conference, and it is thought that the arduous duties of that office, during his visit to Ireland in 1830, and the labours devolving on him at the subsequent Conference in Leeds, laid the foundation of that debility and painful affliction which terminated his life. Towards the close of his last illness his sufferings became extreme, but his mind was graciously supported, and he died in great peace, and in the full triumph of faith. Dr. Townley was a man of amiable disposition and of conciliating manners. As a Christian, his piety was uniform; as a minister, his preaching was acceptable; and in pastoral visits he was diligent, and tenderly affectionate to the afflicted. His literary character was very respectable: by diligent application he made himself acquainted with several languages; he possessed considerable knowledge in Biblical literature and in ecclesiastical history, and on these subjects he published several volumes possessing great interest and merit.

Geo Morley

THE REV. GEORGE MORLEY,

PRESIDENT, LEEDS, 1830.

THE Rev. George Morley was born at Calverton, near Nottingham, February 17th, 1772. He was converted to God in early life. He soon began to preach; and was almost immediately appointed to the work of the regular ministry in Nottingham, his native place. From his boyhood he was diligent in reading, and exceedingly apt in turning to good account every source of information incidentally opened to him; and throughout life his memory was peculiarly retentive and exact. He was a close observer of men and things. He took great interest in public affairs, and was well informed on all subjects pertaining to the great movements of the age. His mind was deliberative and calm; displaying clearness and strength, rather than originality. His faculties were well balanced, and evenly exercised; giving him eminently the character of a practical man. He inquired patiently, resolved prudently, and acted with firmness. As a Christian, he was sincere, uniform, upright, cheerful, and devoted; and he was distinguished for a constant acknowledgment of the hand of God in all the events of his life. In speaking of others he scrupulously guarded their character. With an equanimity of spirit rarely equalled, he was enabled to bear opposition with placidity, and to encounter disappointment without being discouraged. His ministry was remarkable for distinct and clear statements of truth, and the evangelical enforcement of duty. It was eminently instructive. His subject was sure to be made clear to the least informed; and few of the more intelligent could fail to gain some fresh light from his expositions. His ministry, though not characterised by imagination, was full of freshness and interest. His acceptability and usefulness rested upon the solid value of his discourses. He appealed to the reason and judgment; and the effects upon his hearers were substantial, and generally permanent. In the exercise of ministerial authority, few men more happily combined gentleness with firmness. His measures were wisely planned, and executed with a mildness which rarely provoked hostility, and yet insured success without compromising principle. His name stands in the first rank of those who have served the great cause of Foreign Missions by their exertions at home. His zeal for the spread

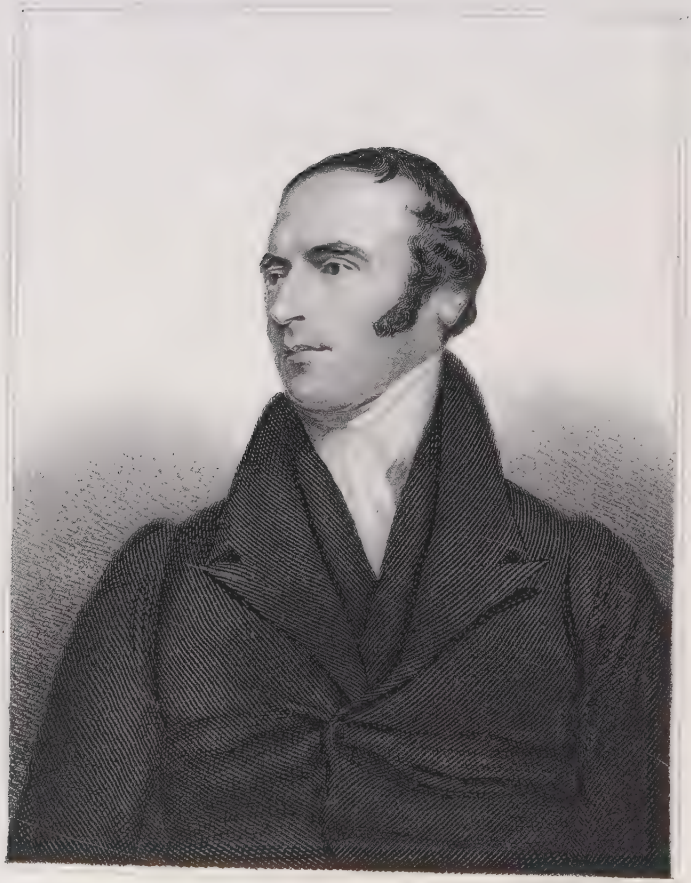
of the Gospel abroad was quickened by his intimacy and intercourse with Dr. Coke; and when the Doctor's Mission to India was determined on, in conjunction with Dr. Bunting, Mr. Watson, Mr. Buckley, Mr. Naylor, Mr. Pilter, and others, he took a leading part in originating the plans since so successfully carried out to raise increased funds. With the concurrence and aid of these excellent men, though not without some opposition, he adopted measures which led to the organisation of the "Methodist Auxiliary Missionary Society for the Leeds District," and thus introduced an entirely new era in the history of our Foreign Missions. In 1821 he was appointed one of the General Treasurers of the Wesleyan Missionary Society; and in 1824, at the request of the Conference, he undertook the important and laborious office of Resident Secretary; and for six years, at Hatton Garden, London, discharged the duties of that office with exemplary punctuality and diligence. The missionaries, with whom he regularly corresponded, were always encouraged and comforted by his letters, and with joy anticipated their arrival. To his cool and well-formed judgment, his judicious counsels in the Committee, and his paternal kindness to the missionaries who dwelt under his roof previously to their departure, the Society is deeply indebted. At the Conference of 1830 he was chosen as President, and discharged the duties of that office with fidelity and acceptance. In 1831 he was appointed to the Governorship of Woodhouse Grove School, where the sons of Wesleyan Ministers were educated, and where he remained, faithfully discharging the duties of that responsible office until within two weeks of his decease. During the last three years of his life he suffered much from the attacks of disease, but they were borne with uniform submission to the will of God. He was not confined to his bed until within a few days before he died. His mind was uniformly placid and resigned, and he expressed, on several occasions, his calm confidence in the atonement of Christ for his final acceptance with God. He said, shortly before his departure, with great emphasis: "I gave myself to God, and to God's people, threescore years ago; and He has never left me, He is with me now; and He will never leave nor forsake me." He spoke on the prospect of spending the next Sabbath in heaven; and after a short, and not very severe struggle, the mortal strife closed, September 10th, 1843. Few men have pursued, for upwards of half a century, a more unbroken course of activity and usefulness; his labours being continued, with scarcely a day's interruption, until the last month of his earthly career. His life was one of perpetual sunshine. He was emphatically a *happy* man; and his end perfectly accorded with the tenor of his life.

J. Marsden

THE REV. GEORGE MARSDEN,

PRESIDENT, BRISTOL, 1831.

(*See p.* 105.)



Robert Newton.

THE REV. ROBERT NEWTON.

PRESIDENT, LIVERPOOL, 1832.

(*See p.* 111.)

Truman
My Dr. Bethune
Yours affy
Rich. Taffey

THE REV. RICHARD TREFFRY, SEN.,

PRESIDENT, MANCHESTER, 1833.

THE Rev. Richard Treffry, Sen., was born at Newton, near St. Austell, Cornwall, November 25th, 1771. At the age of sixteen he was deeply convinced of the guilt of sin, and sought and found the mercy of God through our Lord Jesus Christ, obtaining an undoubted evidence of adoption by "the Holy Ghost given unto him." In the year 1792 he was introduced into that ministry which he exercised with so much fidelity and success for nearly half a century. He was not favoured in early life with the advantages of a liberal education; but entering into the ministry with his heart right with God, with a vigorous understanding, and with a determination to "redeem the time," he soon obtained an acquaintance with the best English divines, became a good English scholar, and manifested considerable poetic talent. As a theologian, his views were correct, clear, and comprehensive. He published several volumes, chiefly on experimental and practical divinity, and continued his labours as an author with unwearied industry almost to the close of life. His writings, though not characterised by what is elegant or imaginative in composition, are marked by precision of language, force of argument, richness of unction, and lucid views of truth. As a minister, his object was to bring sinners to the Cross. His sermons were well studied and arranged, and did not fail to convey to his hearers "the whole counsel of God," in language plain, forcible, and affectionate. He was a man of prayer, blending powerful and earnest appeals to God with energetic and forcible expostulations with sinners. In his general deportment there was sometimes the appearance of austerity and discourtesy, by which they who did not know him were in danger of being impressed unfavourably; but those who had the pleasure of being intimately acquainted with him found him to be kind and affable, "gentle and easy to be entreated." The roughness of his exterior was amply compensated by the benignity of his mind and the integrity of his character. He was a man of great

tenderness and delicacy of feeling, and of a generous and sympathising heart. He often sustained the office of Chairman of a District, and in the year 1833 was elected President of the Conference. He discharged the laborious and responsible duties of his various offices, and particularly of the Presidency, to the entire satisfaction of his brethren. In the year 1838 he was appointed House Governor of the Wesleyan Theological Institution. In his pastoral oversight of the students he combined great wisdom, affection, and firmness, and endeared himself to them by the simplicity and manliness of his character, and by his efforts to promote their improvement in piety. He was compelled in 1841, by continued sickness, to resign the position he had so usefully occupied; but he carried with him into his retirement the unfeigned esteem and affection of those among whom he had so long laboured. He retired to Maidenhead to close his pilgrimage. Occasionally, amidst the infirmities and feebleness of sickness and age, he proclaimed the glorious truths which had sustained and cheered his mind in health and strength: patience, however, had her perfect work in the uncomplaining sufferings with which he was long chastened. In a letter to one of his friends, written a few months before his death, he says: "Thank God, I just creep about the house; that is all. I have little acute pain; my sufferings are very tolerable; but the restlessness and weariness I feel are not so easily borne. I begin now to languish and sigh after that better country, 'the house of my Father and God,' whither the Forerunner is already entered, and entered for me, to plead my cause and intercede on my behalf. O what deep and unfeigned gratitude animates my breast for a good hope, through grace, that I shall live for ever! I have no merit; I mention none of my own righteousness. The labours of my life are all laid aside; I value them not. I am a sinner; but Christ is my Saviour, and no other do I need." On the morning of the day on which he died he said to a minister, who asked him what message he should take to his brethren about to assemble at the Financial District Meeting: "Tell them my trust is in the Lord Jesus Christ, and in Him is everlasting life." He died September 19th, 1842, aged seventy-one years.

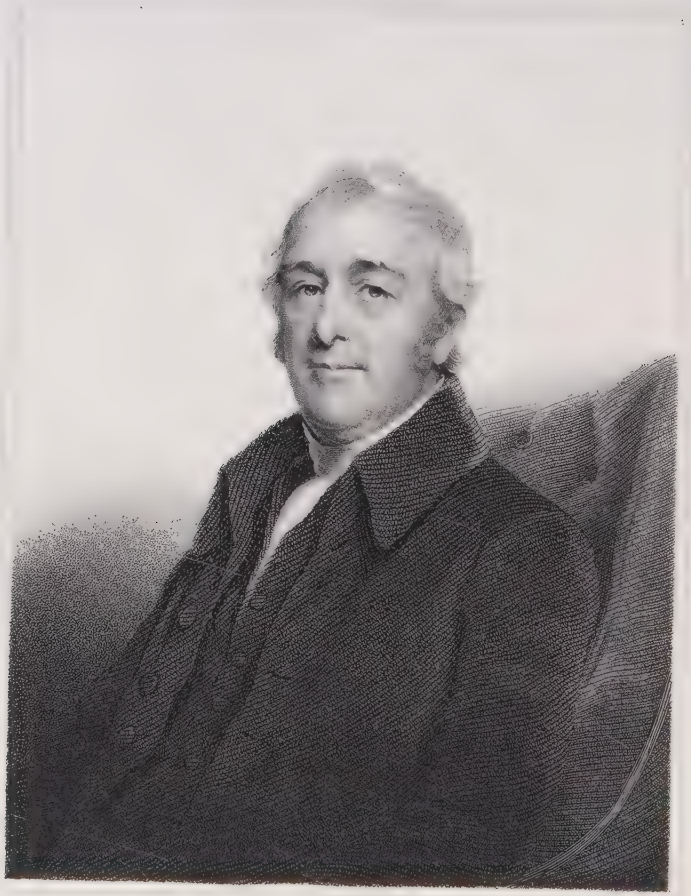
Jos: Taylor.

THE REV. JOSEPH TAYLOR (2ND),

PRESIDENT, LONDON, 1834.

THE REV. JOSEPH TAYLOR was born at Walton, near Brampton, Cumberland, in the year 1779. He was converted to God when a young man, and early began to call sinners to repentance. In the year 1803 he sailed from Liverpool, as a missionary to Nevis, in the West Indies. He spent eight years of his life as a missionary, and was eminently devoted, laborious, and useful. In 1818 he was appointed Resident Secretary of the Wesleyan Missionary Society. In 1834 he was chosen President of the Conference. It was a period of peculiar trial and difficulty; but his conduct throughout many painful scenes was distinguished by prudent counsels, and a spirit of mingled conciliation and firmness. Mr. Taylor was eminently a good man, "walking in the fear of the Lord, and in the comfort of the Holy Ghost." His piety was intelligent, cheerful, evangelical, and practical. Perhaps few men ever exhibited such uniformity of character and life. He was truly spiritually-minded; and eminently a man of one business; his motto and rule being that of the Apostle,—"Whose I am, and Whom I serve." He was a man of much prayer, and of constant diligence in searching the Scriptures. He was full of energetic activity, the result of a deep sense of his responsibility to Christ, his Saviour and Master. He was nobly indifferent, for his own sake, to the smile or frown of the world. He was an incessant worker, an early riser, and a great economist of time; and by his uniform diligence met every reasonable claim upon his time and energies. He was a diligent reader, and found both work and recreation in his books. He was a man of remarkable gravity, and of strict integrity and uprightness; firm to his principles, and never afraid to maintain what he thought to be right; yet of great prudence, wise in counsel, and safely to be trusted. In his heart there dwelt only the law of kindness. As a preacher, Mr. Taylor was plain, faithful, intelligent, energetic, and evangelical; urging home the great truths of the

Gospel upon the conscience and the heart. The pulpit was his "joy and his throne." His ministerial success was great; and, to the Church especially, his preaching was made a great blessing by its richness in Christian doctrine, and its adaptation to the various states of the people. His earnest prayers brought down a large blessing upon his work. In the discharge of all pastoral duties, Mr. Taylor was an eminent example of zeal and fidelity. Herein he was worthy of double honour; for he ruled well, and "cared for the flock of Christ." Neither distance, weather, other pursuits, nor afflictions, personal or family, prevented him from attending to these duties. He had practised them until they were his delight. He was "a good minister of Jesus Christ." He retained his love to the great missionary work to the last; his zeal for the extension of the kingdom of Christ being part of his religion. His care of the younger portion of our congregations was bestowed equally as a pleasure and a duty; and thousands of adult persons could testify the religious benefit which they derived from his affectionate counsels and care as children. The afflictions which preceded Mr. Taylor's death were long-continued and severe. He spent the last six months of his life under the hospitable roof of John Robinson Kay, Esq., near Bury, where every effort of kind and assiduous friendship was employed to mitigate his extreme sufferings. He bore those sufferings with exemplary patience and fortitude; and was constantly waiting with joyful expectation for His coming, Whom he was accustomed to call "the Master;" sometimes saying, "I should be thankful to my Saviour, if He would be pleased to grant me my release;" but adding, "I am on the Rock, and all is right." Not long before he lost the power of speech, he exclaimed, "I have fought my way through! the Saviour is with me!" and with two gentle sighs he gained his release, on the evening of the 19th of November, 1845, in the sixty-seventh year of his age.



Richd Reece

THE REV. RICHARD REECE,

PRESIDENT, SHEFFIELD, 1835.

(*See p.* 91.)

Yr. very affect.ly,
Jabez Bunting

THE REV. JABEZ BUNTING, D.D.,

PRESIDENT, BIRMINGHAM, 1836.

(*See p.* 99.)

Edmd Grindrod

THE REV. EDMUND GRINDROD,

PRESIDENT, LEEDS, 1837.

THE REV. EDMUND GRINDROD was born at Clay Lane, near Rochdale, in the year 1786. When he was about fourteen years of age he sought and found "peace with God through our Lord Jesus Christ;" and at the age of nineteen was admitted as a local preacher by the Rev. John Barber, who was President of the Conferences of 1807 and 1815. He was received by the Conference as a probationer for the Wesleyan ministry in the year 1806; and for the remainder of his life "studied to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." His natural abilities were good; and he greatly improved them by diligent application and culture. His judgment was remarkably sound. With the works of the best English divines he had a familiar acquaintance; and his attainments in general literature were very considerable. The views which he entertained concerning the sacred truths of revelation were comprehensive and accurate; and in the pure and primitive theology which the Wesleyan Church embraces as Scriptural, he was acknowledged to be a master. To the constitution and economy of Methodism he had paid unremitting attention; nor did he fail to give the fullest evidence of his skill in the administration of its affairs, and the enforcement of its discipline. His *Compendium of the Laws and Regulations of Wesleyan Methodism*, which he published but a short time before his lamented death, will remain as a monument of his intimate knowledge of our ecclesiastical order and institutions. From the rich fund of information with which his mind was fraught, he drew ample stores of experimental and practical wisdom. His piety was most exemplary—calm, deep, active, and habitual. He was eminent for self-control, a strong sense of propriety, great moral courage, and an unflinching adherence to rectitude. When placed in circumstances of more than ordinary trial and perplexity, he was enabled to possess his soul in patience and peace. His temper was

seldom moved. "Integrity and uprightness preserved him." He was a firm and valuable friend, and an able counsellor. In his deportment and manners, while he preserved an unassuming Christian dignity, he was uniformly kind, courteous, and gentle. As a minister of God's holy word, he particularly excelled in the gift of *teaching*. His style and composition were correct; his language well-chosen and appropriate; his expositions of the "mind of the Spirit" clear and convincing; and his appeals to the conscience, at some times especially, very powerful. He laboured to "win souls," and watched over the flock of Christ as one who felt that he "must give an account." In the several Circuits to which he was appointed, he enjoyed a very high degree of public esteem and love. He temperately yet faithfully maintained the just rights of Wesleyan Methodism; and, in the defence of these against unreasonable and factious men, he sustained a shock in his health and constitution from which he never fully recovered. As a testimony of the attachment and confidence of his brethren, he was appointed, for a series of years, to offices of great trust and responsibility; and was at length, in the year 1837, elected as President of the Conference, of which he had previously been Secretary. During a protracted and painful affliction, his mind was kept in great peace; and from the truths which he had zealously preached to others he derived comfort and support in that hour of need. Perceiving that his "sickness" was "unto death," he meekly resigned himself into the hands of God, and devoutly attended to a Christian preparation for his departure hence. He said one day to his colleague, with a feeble and tremulous voice, "I have had a severe conflict; but my faith has conquered." Full of holy tranquillity, but completely worn out by the force of disease, he fell asleep in Jesus, without a struggle or a groan, on Sunday, May 1st, 1842, in the fifty-seventh year of his age and the thirty-sixth of his ministry.

Thomas Jackson

THE REV. THOMAS JACKSON,

PRESIDENT, BRISTOL, 1838; MANCHESTER, 1849.

THE Rev. Thomas Jackson was born at Sancton, in Yorkshire, December 10th, 1783, and died near London, March 10th, 1873. This venerable minister entered on his probation in his twenty-first year, and died in his ninetieth, having maintained an unsullied reputation during the whole period. For twenty years he laboured in some of our most important Circuits; then for eighteen years as editor of the Connexional publications; for the next nineteen he was a Theological Tutor, and during the following twelve he was a supernumerary. His spotless character and high moral worth were based upon a sound conversion, and a rich, uniform, and growing experience of the love of God which is in Christ Jesus our Lord. His ministerial course presents a striking example of the value and importance of steady and conscientious labour. Without brilliant parts, and without educational advantages, he applied himself with all his heart to the improvement of such talents and opportunities as were granted to him, and with the Lord's *pound* he gained *ten pounds*. He gave "attendance to reading, to exhortation, to teaching:" he "meditated on these things, he was wholly in them," guarding against all diversions from the great work of his life; and his profiting appeared unto all. He acquired vast stores of knowledge, but he never said, "It is enough;" and continued to read, write, and meditate almost to the last day of his life. His preaching was sound, instructive, and adapted to general usefulness, though most distinguished by careful exposition. He did not affect rhetorical ornament, but his appeals to the conscience were direct and powerful, and bursts of pious emotion enlivened his discussions. He had the pen of a ready writer, and for nearly sixty years it was kept in constant exercise, his various productions being all devoted to the service of religion. The exposition and vindication of Methodist doctrine, experience, and discipline were his favourite themes; but his biographical and historical writings have been highly and justly

appreciated. As a tutor, he was affectionate, painstaking, and perspicuous, comprehensive and copious in the treatment of his topics, and unutterably anxious to secure and perpetuate sound doctrine. As editor, he rendered valuable service by the labours bestowed not only to sustain our periodical literature, but to provide accurate and complete editions of our standard authors. He was twice elected President of the Conference. On the first of these occasions he was remarkably sustained and blessed of God in guiding and animating the celebration of the Centenary of Methodism. His antiquarian researches contributed much to the interest and success of the movement, but his devout temper far more; making the several meetings which he attended means of grace never to be forgotten by those who listened to him, and bringing back those days of the Son of Man which he commemorated. On the second occasion his passive graces were as conspicuous. It was a time of severe trial; but while firm in upholding our discipline, he maintained a Christian temper towards opponents, sometimes under very trying circumstances. His old age was eminently beautiful. Always calm, cheerful, benign, often overflowing with kindness and love, he carried a happy influence wherever he went, so that his hoary head was indeed a crown of glory. Death had no terrors for him. Being mercifully spared from heavy and long-continued suffering, he may be said to have died of decay rather than disease; and, like Abraham, he went to his fathers in peace, and was buried in a good old age.

T. Lessey

THE REV. THEOPHILUS LESSEY,

PRESIDENT, LIVERPOOL, 1839.

THE Rev. Theophilus Lessey was born at Penzance, April 7th, 1787, and was presented to God in the holy sacrament of baptism by the venerable John Wesley. His father, who was an esteemed Wesleyan minister, endeavoured to train up his son in the Lord's ways from his earliest infancy; nor were his labours vain. Mr. Lessey was early moved by the Holy Spirit's gracious visitations to "know the God of his father, and to serve him with a perfect heart and with a willing mind." Deep impressions of God and things eternal were made on his heart while at Kingswood School; and at the age of sixteen or seventeen years he became a partaker of that Scriptural conversion in which the divine life really begins. After some time he was thought to possess talents which might, by God's blessing, render him an acceptable and useful teacher of the Christianity which he now personally enjoyed. But at first he shrank from the task. His father also was of opinion that, from his constitutional sensitiveness and timidity, he would never be competent to the performance of public services. How little did he then foresee the station which that diffident youth would occupy among the guides and teachers of the Church of God! He engaged for some time as a local preacher, and afterwards entered into that ministry which he exercised with so much ability for nearly thirty-three years. The sphere of his labours became more and more extensive. He stood forth as one of the most powerful preachers of God's truth among us, and was, in the Christian sanctuary, "a burning and a shining light." The memory of many bore witness, for long years after his death, to his character as a public teacher. His understanding was

enlarged, vigorous, and sound; his spirit was richly imbued with sentiments most unfeignedly and deeply evangelical; his attainments were of a highly respectable order, and were sacredly devoted to the service of Scriptural theology, in which he greatly excelled; and his gifts as a preacher were of extraordinary rank. His sermons were remarkable for comprehensive views of divine truth; for clear expositions of the word and ways of God; for a strain of thought and feeling which was formed and guided by all that relates to the Cross; for a lucid and orderly communication of the lessons which he taught, a constant reference to the varieties of Christian experience and practice, and an eloquence eminently pathetic and powerful. When he had for a series of years extended the benefit of his services, regular or occasional, through most parts of the Connexion in the United Kingdom, he was at length raised, in the year 1839, to the highest station in his Church as President of the Conference; the duties of which station he discharged, for the short time that health was continued to him, with exemplary zeal and fidelity. But shortly after the Conference over which he presided, he was seized with the affliction which remained, with different degrees of severity, for nearly two years, and at length issued in his removal to the world of eternal life. During that affliction he afforded a most edifying example of the "end" of a Christian "conversation." He thirsted for larger measures of sanctifying grace, and rejoiced in the possession of them. All seemed mature. "Christ," said he, "is my *only hope*. On His atonement I rest,—His *precious atonement*.

> 'In my hand no price I bring,
> Simply to His Cross I cling.'"

—"I cannot now kneel before God, as I used to do; but my mind is almost constantly engaged in prayer."—"I live in the favour of God. I am a poor, sinful, worthless creature; yet, for the sake of Christ, He has blotted out my transgressions, and cast my sins behind His back. But I want to be *wholly* sanctified; as the Apostle says, 'body, soul,

spirit.' I want this body so to partake of this sanctifying grace, that even the nervous agitation which I feel when anything suddenly surprises me, may be done away, that in constant calmness and quietness I may possess my soul."—"I am just now at the mercy-seat. I am casting myself there. It is my place of refuge—my only refuge."—"*Precious* atonement! the sinner's hope."—"O for more of God!"—"I have had a *restless*, but a *happy* night. This room has been a Bethel to me. And so it has often been; for here I have held sweet communion with God from time to time. O how good the Lord is to me!" Two or three weeks before his death, he said, with uncommon emphasis, "I am sanctified! sanctified by the grace of God! O the mercy and goodness of God!" Speaking of the sudden departure of some of his friends, he said, "If it be the Lord's will, I should be thankful for such a departure; but if He sees fit to do otherwise by me, I trust He will give me patience and strength to endure *all* His will. I little expected to be laid by so long. I thought I should have died in the harness. But it is all right. He has taken me from the hurry and agitation of such a laborious and public life as mine has been, and has led me into a comparatively solitary wilderness, apart from most of my friends, that I might look into my own heart, to humble me, and to prove me, and to give me, by more uninterrupted communion with Himself, a fuller meetness for my heavenly inheritance." On the Sunday before his death, he was greatly cheered and comforted by the visits and conversation of Dr. Bunting; to whom he gave the most delightful testimonies of the peaceful state of his mind, and of his preparation for whatever the Lord might think fit to appoint to him. On the day of his death he emphatically repeated a couplet which was often on his lips:—

"And when Thou sendest, Lord, for ME,
O let the messenger be LOVE!"

His death was sudden. He had spent a comparatively quiet and easy day, when, from the rupture of a vessel in his lungs, the blood began

to flow copiously. He rose from his chair, apparently oppressed with a feeling of suffocation, walked into his bedroom, sat down on the bedside, and with a slight quiver, but without a sigh or groan, passed at once to that rest for which it had pleased God so mercifully to prepare him. He died June 10th, 1841, in the fifty-fifth year of his age and the thirty-third of his ministry.

Robert Newton.

THE REV. ROBERT NEWTON,

PRESIDENT, NEWCASTLE, 1840.

(*See p.* 111.)

Yours most affe
James Dixon

THE REV. JAMES DIXON, D.D.,

PRESIDENT, MANCHESTER, 1841.

THE Rev. James Dixon, D.D., was born in Castle Donington, October 28th, 1788, and died at Bradford, December 28th, 1871. He became an earnest Methodist at the age of twenty, and after four years spent in the cultivation of his mind and the study of theology was sent into the ministry by the Conference of 1812. It seemed likely at first that his career would be that of a missionary, but a short trial in Gibraltar proved, to his deep regret, that his constitution was unsuitable to a foreign climate. Accordingly he returned to England, and was permitted with almost unvarying health and vigour to discharge for more than fifty years the duties of a Christian minister. To the sacred office he brought a remarkable combination of endowments. His devotion to the Saviour and the spread of His kingdom was of that strong and tranquil kind which is independent of external circumstances, and unaffected alike by prosperity or adversity. It was much and severely tried, but never failed. He gave to the service of the Gospel a vigorous mind, in the constitution of which the finest qualities were blended. His reasoning power was great, his fancy was rich, and his faculty of utterance ready and copious beyond that of most men. The first determined bent of his intellectual discipline had been theological, and in most branches of English theology he was well read. But the culture of his mind was not limited to his vocation ; he was a general reader, and a diligent student of the course

of human affairs and of the depths of the human heart. His earlier ministry, though useful and effective in its sphere, scarcely gave promise of his subsequent eminence. But in due time he became one of the most able preachers and speakers of the day. He was for many years a great power in the pulpit, where he handled with equal vigour and success the terrors of the convincing law, the promises of the Gospel, and the obligations of the regenerate life. He proclaimed the catholic evangelical truth of the New Testament under all its aspects; he declared "the whole counsel of God." But he was emphatically a Methodist preacher: he exhibited in his ministry all those characteristics which honourably distinguish that class of men; and it was his happiness to rejoice in the success with which God had been pleased to crown their labours. Dr. Dixon was also extraordinarily effective on the platform, where his robust eloquence, inspired by such themes as the claims of the heathen world and the wrongs of the slave, and having at its command a voice of wonderful compass and delicacy, produced effects upon a far wider public than that of his own community. For a season he was, both in the pulpit and on the platform, one of the most prominent men in Methodism. By degrees he retired, however, from other spheres of public usefulness, and restricted himself to the ministry of the word. Towards the close that ministry became more and more practical, and tender, and searching. His eloquence ceased from the swelling periods and broader effects, and became sententious, racy, and epigrammatic; to the last full of originality and fertility of conception, and rich in that quaint beauty which never fails to enchain the hearer. The pastoral outpourings of his later years were, in their own order, as memorable as the mighty appeals of his middle age.

Dr. Dixon served the Connexion in many ways. He was at his post in the forefront of its great enterprises, entirely faithful to its constitutional principles, and at the same time ready to join every sound progressive

movement. In 1841 he was elected President of the Conference, and his year of office was highly honourable to him. The sermon he preached on resigning the chair was afterwards enlarged and published, under the title of *Methodism in its Origin, Economy, and Present Position:* as such it remains as witness both of his loyalty and his ability. In 1848 he was the British Representative to the Methodist Episcopal Church of America, and discharged his duty to the general satisfaction. Towards the end of his course he was smitten with blindness, partial at first, but slowly and surely becoming total. During nine years he still preached and edified the people, both publicly and in his own house. His mind retained its vigour to the last; and his interest in the affairs of Methodism was unabated. In many ways he expressed his zeal for its welfare, losing no opportunity of urging on his successors in the ministry the necessity of holding firmly to their early principles. His end was peace.

The long season of his seclusion from the outer world was spent in communion with his Saviour, and in preparation for his departure. "I sit here in my blindness," he said, "and as they read parts of the Bible to me, the words seem to be raised and luminous. Dwelling much as I do alone, I have been enabled to obtain views of God such as I never before had: of God in His unity, in His fulness of Divine perfection—God in the Trinity of Persons, in the relation of the Persons to each other, and also in their relations to the world and to me in the mediatorial scheme. Then, as to original sin, I never saw its extent and loathsomeness as I have seen it in this arm-chair. And these two extremes—the Holy Ghost and the fallen state of man—have prepared me to see the redemption wrought out by Christ in its aspect of imputation; on this ground alone I look for the mercy of God, and hope to enter heaven." These words sum up the labours of his life and his hope in death. His departure was sudden, when the time came: sleep and death were literally

one. Having been much beloved in life, Dr. Dixon will ever be honoured in the remembrance of all who knew him. They will hold dear the memory of his frank, genial, and sincere character, of his high Christian integrity, of his manly maintenance of right, and hatred of evil in every form, and of his great ministerial gifts. The Methodist Conference will always rank him as having been among its foremost men.

John Hannah

THE REV. JOHN HANNAH, M.A., D.D.,

PRESIDENT, LONDON, 1842; NEWCASTLE-ON-TYNE, 1851.

THE Rev. John Hannah, D.D., was born at Lincoln, November 3rd, 1792. His youth was Christian, and he entered the ministry in 1814. Before taking a Circuit he offered to accompany Dr. Coke to India; and, had a vacancy occurred in the missionary band, he would have gone thither. In the home work he was soon distinguished by his fervent godliness, his theological knowledge, his ripe judgment, and his pulpit eloquence. When comparatively young, he went to America as the companion of the Rev. Richard Reece, the Representative of the British Conference to the General Conference of the Methodist Episcopal Church. In 1834 he was appointed Divinity Tutor of the then newly established Theological Institution, and, during the eight years following, began at Hoxton and Stoke Newington that bright career of service in this department of Methodism which only ended a few months before his death. In 1840 and 1841, and, at intervals, in several subsequent years, he acted as Secretary of the Conference. In 1842 he was elected President of the Conference, and the same year was appointed Divinity Tutor in the Didsbury Branch of the Theological Institution. In 1851 he was a second time elected President of the Conference; and, five years later, he visited America again, in a representative capacity. The last twenty-five years of his life were devoted to his tutorial work at Didsbury. Throughout this period he likewise sustained, for the most part, the office of Chairman of the Manchester and Bolton District, and held not a few

of those great trusts which Methodism commonly confides to its leading ministers. With what purity, dignity, and courtesy he discharged every kind of public duty is known to all who knew him. By nature averse to business, he nevertheless girded himself to it for conscience' sake, and was never wanting to any demands which it made, whether upon his patience, his attention, or his time. It was, however, as a preacher, a Christian speaker, and a teacher of Divinity, that Dr. Hannah chiefly influenced and blessed his generation. He was a great master of the pulpit. He did not philosophise. He dealt sparingly in argumentation. He aimed at no embellishments of style. But he was mighty in the Scriptures, and in the power of God. The religious and moral elevation of his character, his singularly reverential tone and bearing, the strong hold which he had upon the contents of the Bible, his perfect sympathy with evangelical truth, the fulness, completeness, and symmetry of his Scripture exposition, the mingled energy and tenderness which marked his practical appeals, the sacred sunshine of his manner, and his wonderful faculty of fascinating speech, rendered his ministry acceptable and precious beyond that of most of his contemporaries. He was hardly less remarkable as a speaker, particularly on the subject of Missions. Few men were ever tasked more heavily, whether as to the frequency or the variety of the occasions on which he was called to speak; none ever met the demand with greater facility, judgment, or grace. Almost wholly independent of verbal preparation, his thoughts fell at command into natural rank and order, and found expression in language which was always nervous, comely, and musical. His venerable form, his benignant countenance, his animating voice, his noble oratory, his occasional outbursts of moral indignation, his touches of quiet humour, his jubilant strain of Christian confidence and hope, could never be forgotten by the thousands whom the platform addresses of his later years instructed and encouraged. In his great office of Divinity Tutor in the College Dr. Hannah shed a light around

him which will not soon go out. Gifted with a vigorous mind—equipped with adequate learning—the spell of his eloquence never absent—enthusiastic in his love of theology, though always patient and cautious in the study of it—profoundly loyal to the Scriptures and their prime verities—his whole being ruled by a living and practical Christianity—not only were his theological lectures models of careful thought, of perspicuous arrangement, and of chaste and forcible diction, but they fulfilled the functions of a directly religious discipline and stimulus, and were quite as much means of grace as of mental improvement to the hearers. The influence for good which Dr. Hannah exerted by the devotedness, the fervour, and the lofty tone of his lecture-room teaching, can scarcely be too highly estimated. During the whole of his public course Dr. Hannah walked as became a minister of God. Shy and retiring in his habits, yet ready for every call of duty; a child in simplicity and teachableness; careless of his personal convenience, but jealously sensitive to the claims of others; intensely hating evil, though never thinking any; the comforter, by his words, his pen, and his liberalities, of innumerable sufferers; warmly devoted to Methodism, but intolerant of the spirit of bigotry; carrying about with him everywhere the atmosphere of heaven; the very embodiment of integrity, charity, and gentleness; he exhibited in his personal character, and in all the relations of private and social life, a pattern of "whatsoever things are lovely" and "of good report," whilst in his higher vocation, as a shepherd of souls, he never failed "by pureness, by knowledge, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God," to teach and commend the things which concern the Lord Jesus. At the Conference of 1867 Dr. Hannah became a supernumerary, and in the following December a sudden collapse of his physical powers brought his earthly life to a close. He died as he had lived. The few words which he was able to utter during his last brief illness betokened his perfect peace. "Jesus is mine;" "All is well;"

"I shall soon be where the weary are for ever at rest." A few hours before his departure his favourite Psalm, the twenty-third, and the hymn beginning, "Thou Shepherd of Israel, and mine," were repeated to him. At the end he fervently responded, "Amen, Amen." He spoke no more; and on Sunday morning, December 29th, 1867, after several hours of unconsciousness, this much loved and exemplary servant of Christ passed into the joy of his Lord.

REVD JOHN SCOTT.

John Scott.

THE REV. JOHN SCOTT,

PRESIDENT, SHEFFIELD, 1843 AND 1852.

THE REV. JOHN SCOTT was born at Copmanthorpe, near York, on November 16th, 1792, and died at Blackheath on January 10th, 1868. He was favoured with a pious parentage and training; and exemplified its advantages in an early introduction to Christian fellowship, and an early experience of converting grace. Associating frequently with able ministers, who saw the promise of his youth, he was led forward in endeavours to do good; and was received as a preacher on trial in the nineteenth year of his age. He spent the whole remainder of his life—a period of fifty-six years—in the work of the ministry, diligently labouring to be more fit for it, and rejoicing to bring to that noblest of all employments the resources of a vigorous, well-furnished, and well-disciplined mind. He was an able theologian, and found his highest gratification in investigating, illustrating, and applying the truths revealed in the Holy Scriptures. As a preacher, he was uniformly judicious, reverently submissive to the teaching of the divine word, evangelical in doctrine, faithful in application, and in spirit serious and affectionate; while his sermons were sometimes marked by profound thought, extensive knowledge, and an elegant imagination. Had his vocal powers been equal to his powers of thought and expression, he would probably have ranked among the prominent preachers of the day. His habitual demeanour commanded the respect of all who knew him, and won the warm affection of those who knew him best. As the superintendent of a Circuit, he had few, if any, superiors; and the way in which he discharged this office marked his fitness for other public employments in the service of the Church, to which he was in due time called. In connection first with the old, then with the new, Auxiliary Fund, he showed himself a wise, faithful, and sympathising friend of the worn-out preachers and widows. For more than thirty years he gave his useful services to the Missionary Society, and on each occasion of his election

as President of the Conference he was enabled, in addition to the discharge of his ordinary official duties, to render important public service. For such service, indeed, he possessed a remarkable aptitude; and in it the various points of his character were seen to great advantage. But, while every department of the work of God claimed and received a measure of his attention, it was chiefly in connection with the department of education that he was enabled to render the most effective and valuable aid to Methodism. Whether in dealing with the public aspects of the question of National Education, or in eliciting and directing the energies of the Methodist people in the great work of caring for the coming generation—in organising a system, or in administering it—he was profoundly impressed with the importance of making education religious, and of using the means of intellectual improvement in the spirit of piety and charity. He was most solicitous to promote a spirit of earnest care for the spiritual welfare of all the young; and was particularly anxious that Methodists should take their full share of the work which, he believed, had been providentially assigned to them, in the Christian instruction and training of youth in well-conducted day schools. He had the satisfaction of seeing his efforts crowned with an encouraging measure of success. As Principal of the Normal Training Institution, at Westminster, his unwearied labours secured for him universal esteem and approbation, and conferred extensive benefit on the Connexion and on the country. His removal was mourned as a public loss, only alleviated by the recollection of his bright example, his long course of holy living, and his peaceful end.

Jabez Bunting.

THE REV. JABEZ BUNTING, D.D.,

PRESIDENT, BIRMINGHAM, 1844.

(*See p.* 99.)

Jacob Stanley

THE REV. JACOB STANLEY,

PRESIDENT, LEEDS, 1845.

THE Rev. Jacob Stanley, Sen., was born at Alnwick, January 14th, 1776. When only eleven years of age, deeply convinced of sin, Mr. Stanley united himself to the Methodist Society—at that time, and in that neighbourhood, a persecuted people. He soon obtained, through faith in our Lord Jesus Christ, remission of sins and a change of heart. Whilst yet a youth, he removed to London, and began to warn sinners "to flee from the wrath to come." His zeal and ability attracted the attention of the venerable John Pawson, and by him he was introduced into the Methodist ministry. For fifty years he preached the word of life with fidelity and great acceptance as a Wesleyan minister ; and, when growing infirmities compelled him to cease from the more active service of the Church, he cheerfully withdrew into the comparative retirement of a supernumerary minister, in which retirement the last three years of his life were spent. In the year 1845 he was elected by his brethren President of the Conference. He proved himself equal to the demands and responsibilities of his position, and secured from his brethren an affectionate expression of their thanks. Mr. Stanley had cultivated his mind in early life by diligent and judicious reading and study, and the result was that he became an "able minister of the New Testament." The staple of his ordinary ministrations was uniformly good. He found the material of his sermons in the Scriptures. He was skilled in analysis, and in exhibiting truths in their mutual bearings and general harmony. He was a man of quick and playful wit ; but he never suffered the indulgence of humour in the pulpit to degrade the dignity, or detract from the serious authority, of his teaching. His ministry, like his life, was brightest at its end. In fact, it was a ministry which time mellows,

but which time never impairs. It did not owe its excellence at any period to vehemence, impetuosity, or warm passion; but afforded proof how possible it is for a ministry to be clothed with power, which is characterised by a calm, impressive, and dignified exhibition of Divine truth. His Protestantism was thoroughly sound-hearted, and never wavered on account of political considerations. An ardent lover of constitutional liberty, he regarded Popery as inimical to the rights of man, both civil and religious; and in the pulpit and by the press he bore a fearless testimony against its arrogant pretensions. He cherished, however, a genuine catholicity of spirit towards all the real followers of our Lord, and was able to maintain difference of judgment without suffering alienation of affection to arise. His conversation, to the last, was marked by vivacity and interesting reminiscences, and by shrewd notices of character, blended with wisdom and kindness. The devotional exercises which he conducted in his family for the last few weeks of his life were peculiarly characterised by fervour, filial confidence, and comprehensive charity. "I know not," said he, at the commencement of his last illness, "what may be the issue; but, life or death, all is well." He spoke of himself uniformly in terms of deep humiliation. "A sinner saved by grace," was a frequent designation of himself. In replying to the anxious inquiries of his relatives, his frequent answer was: "As regards the body, feebleness extreme; as regards the soul, great peace through faith in Christ." When near death, his children watching around his bed, the oppressive stillness was broken by his exclamation, "Thou, Lord, refreshest my soul!" They bowed their knees in reverence and in silence, whilst his spirit, thus refreshed from the Lord, was gently breathed forth into the hands of his faithful Creator and Redeemer. This event took place on Thursday, September 5th, 1850, in the seventy-fifth year of his age.

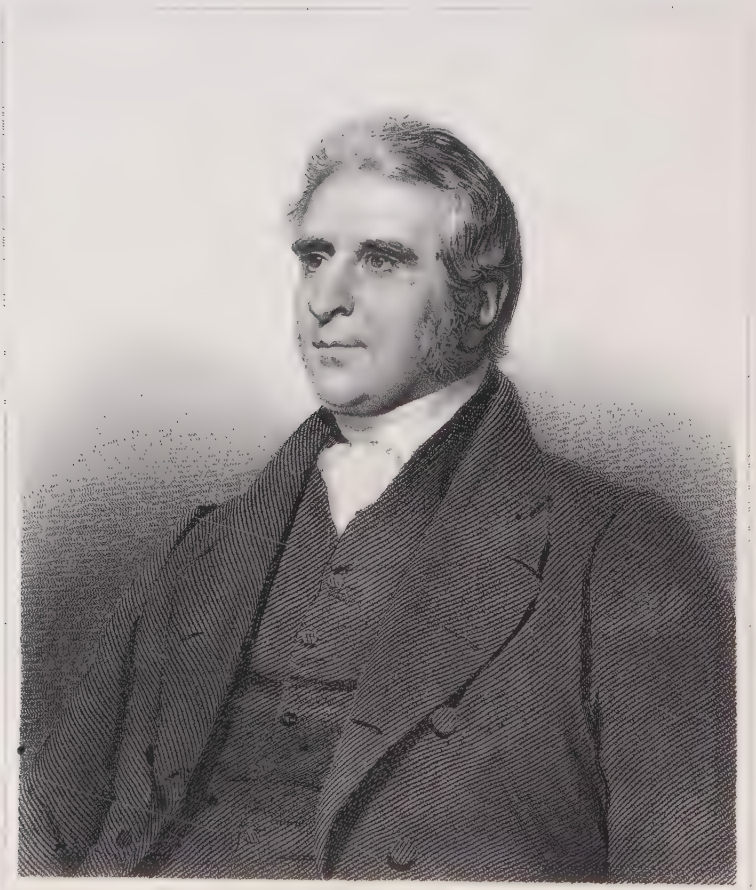
William. Atherton

THE REV. WILLIAM ATHERTON,

PRESIDENT, BRISTOL, 1846.

THE Rev. William Atherton was born at Lamberhead Green, in the county of Lancaster. In early life he was made a partaker of justifying and renewing grace. He commenced the work of the Christian ministry in 1797, and faithfully fulfilled the duties of that ministry, with few and brief intermissions, for the space of fifty-three years. For more than a quarter of a century Mr. Atherton was actively and extensively engaged, both in the pulpit and on the platform, and throughout the length and breadth of the land, in advocating the claims of our missions, chapels, and schools; his pleadings for those great objects were eloquent, sincere, and fervid. He had largely availed himself of the opportunities for study and mental improvement afforded by an early and long residence in Scotland; and the effects of habits thus acquired strongly marked his whole subsequent life. He possessed a clear, vigorous, and masculine intellect. He justly appreciated the beauties of our best writers; and, although exception might be taken to some peculiarities of expression in which he at times indulged, yet his style was, on the whole, peculiarly forcible, epigrammatic, and racy. His discourses were logical in arrangement, well studied throughout, and full-fraught with evangelical theology; and his style was terse and antithetical. The grasp and tenacity of his memory were great; and his sermons were delivered to the last with readiness, earnestness, and power. Their results, through the blessing of God, were found in many of his Circuits, in the conversion of sinners and the edification of believers. Notwithstanding the impression sometimes made upon strangers by his manner, he had a kind and benevolent heart. His friendships were not numerous,

but they were warm and lasting; and the heart of his friend might safely trust in him. He was truly independent in thought and purpose. He formed his judgment with care; and, when formed, it was not easily shaken. He was decided in action, and firm and faithful in the exercise of discipline. At the Conference of 1846 he was elected its President, and discharged the onerous duties with impartiality, vigour, and kindness. He continued to do the work of the ministry until within a fortnight of his death. He lived to see his son become Her Majesty's Solicitor General for England. His last affliction was short, but severe; and it precluded him from giving any lengthened statement of his religious experience. But the unfailing patience with which he bore the excruciating pains of a fatal malady attested the presence of "the Comforter;" and left no necessity for words to show that, through Christ, death had lost its bitterness. He had for some time been ripening for heaven; and death found the labourer prepared for his rest, trusting only in the atonement of his Lord and Saviour. He died on September 26th, 1850, in the seventy-fifth year of his age and the fifty-fourth of his ministry.



Sam'l Jackson

THE REV. SAMUEL JACKSON,

PRESIDENT, LIVERPOOL, 1847.

THE REV. SAMUEL JACKSON was converted to God in his youth, and commenced his faithful and useful labours as a Wesleyan minister in the year 1806. He was in advance of the majority of his brethren, and of the Connexion at large, in proposing and urging the improvement and extension of Wesleyan day schools. When he had seen this important work initiated and advanced to a stage of vigorous and expansive progress, his enlightened and affectionate concern for the young was still manifested, with characteristic decision and perseverance, by reiterated appeals to the ministers and people of Methodism on behalf of the baptized children of our members and hearers, setting forth their strong claims to systematic instruction and pastoral care. In the year 1847, after a long course of faithful and laborious service in various departments of our work, his election to the office of President of the Conference was but a natural result of the general esteem and confidence with which he was regarded. He was appointed to the office of House Governor of the Southern Branch of the Theological Institution at Richmond, which he sustained with judicious fidelity for seven years. In 1855, after forty-nine years of faithful and honourable service in the work of the ministry, he retired as a supernumerary to Newcastle. During a part of the sittings of the Newcastle Conference of 1861 he took his place by the side of his honoured brother, the Rev. Thomas Jackson, on the platform; and seven days before his decease he was present at three Sabbath services. Before the next Sunday symptoms of paralysis were apparent, with great and general debility. When he was scarcely able to speak, his daughter suggested that he could still think. On his intimating assent to the remark, it was further suggested

that it would be gratifying to know the subject of his thoughts. His brief reply was, "The children;" thus evincing the depth of feeling, which had in him become habitual, in reference to the children of our people. In perfect peace he passed from the Church on earth on Sunday, August 4th, in the seventy-sixth year of his age and the fifty-fifth of his ministry. The most obvious quality of his mind was vigour; of his character, earnest integrity. His sermons were richly evangelical, weighty, and powerful. His discretion in difficult circumstances was exercised in conjunction with high moral courage; and, when need so required, with serious argument, with keenness of wit, and with forcible appeals to the principles and feelings of godly men. When firmly maintaining, in debate, the views at which he had thoughtfully and conscientiously arrived, an occasional faltering in his tones indicated that the tenderness of his nature was strongly moved on having to differ from esteemed brethren. He was an example of manly and Christian virtues. Those who knew him but slightly, or merely as hearers in our congregations, must naturally have regarded him with sincere respect; while those who were in a position to observe him more nearly were aware that for him to be intimately known was to be loved, as well as venerated.

Robert Newton.

Aged 36.

THE REV. ROBERT NEWTON, D.D.,

PRESIDENT, HULL, 1848.

(*See p.* 111.)

Thomas Jackson

THE REV. THOMAS JACKSON,

PRESIDENT, MANCHESTER, 1849.

(*See p.* 143.)

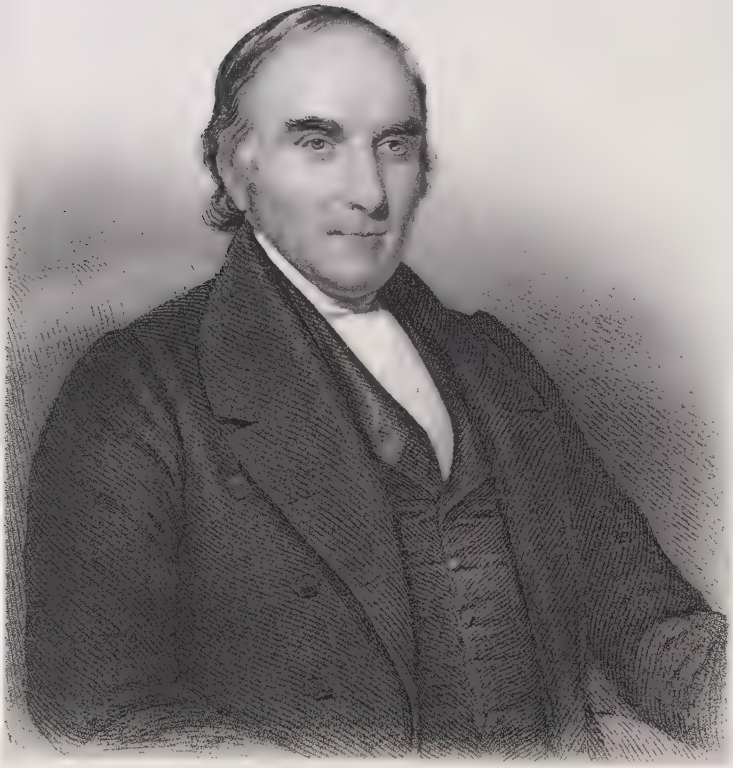
John Beecham.

THE REV. JOHN BEECHAM, D.D.,

PRESIDENT, LONDON, 1850.

THE Rev. John Beecham, D.D., was born at Bartholdy-le-Beck, Lincolnshire, in 1787. The conversion of his father, during his last sickness, through the instrumentality of a devoted Methodist who visited him, was the means of leading him to seek the salvation of his soul in early life. Having found what he sought, he soon began to publish the way of salvation among his neighbours and friends, to many of whom he was made useful. His Methodism cost him the friendship and patronage of some who designed to assist him in entering the ministry of the Established Church, and who had already taken measures accordingly. But a way was made for his employment in the work of the ministry of the Church of God in its Methodist branch; and his fidelity to his convictions was rewarded with a sphere of usefulness probably much wider than that for which he was at first intended. He was appointed to a Circuit in 1815; and for sixteen years following he laboured in several Circuits, with growing usefulness and esteem. In early life he acquired a good store of theological knowledge, and of useful and diversified information, and he was habitually a diligent and humble student of the sacred Oracles; so that, both by his public and private labours, he fed the people of his charge "with knowledge and understanding." The purity of his character, together with his assiduous and punctual discharge of every duty, and fidelity to every obligation, gave weight to his utterances, and won the confidence and respect of all who were acquainted with him; while the habitual kindness of his heart endeared him to the poor and the afflicted, to whom, as a pastor, he was constantly attentive. In Liverpool his peculiar ability for dealing with large public questions was more than once called into exercise, and in each instance with beneficial results. A speech which he delivered at the Quarterly Meeting, in December, 1828, was of signal service to the Circuit; and, when afterwards enlarged and published as *An Essay*

upon the Constitution of Wesleyan Methodism, became still more extensively useful. This essay will long remain a testimony to his sound judgment, skill and cogency in argument, and intelligent attachment to our system. In 1831 he was appointed one of the general secretaries of the Missionary Society. For the long space of twenty-four years he laboured incessantly and devoutly in that office to promote the work of God; and he had the gratification of witnessing its gradual advancement to a state of prosperity far beyond his anticipations. Few men have been more fully devoted than he to the work assigned them, or have accomplished a greater amount of service in their allotted term of life. In the general direction of our Foreign Missions he displayed great wisdom and integrity; combining kindness with firmness, and promptitude with caution. While maintaining right principles without compromise, he kept at a distance from everything hasty or extravagant. He was chosen President of the Conference in a year of great difficulty and trial; and the manner in which he filled the office realised the expectations which were entertained on his appointment. In the latter years of his life he was much occupied in the constituting of affiliated Conferences, with a view to the extension of the work of God in different parts of the world; and his labours in pursuance of this object were eminently successful. Having witnessed the formation of such bodies in France, Australasia, and Canada, he undertook to visit the Eastern Provinces of British North America; and, having presided over a new Conference held in Nova Scotia, returned to Leeds just before the close of the next British Conference. His account of that mission displayed a peculiar aptitude for such an undertaking. His last days were eminently peaceful. No vain regrets or harassing anxieties disturbed his last hours. All was quietness and assurance. "Do you know that you are dying, Sir?" said one to him, a few moments before he passed away. "No," said he; "but all is well." To another he said, "There are the shining ones. They are waiting for me. I shall soon be with them. There is a sharp and thorny bridge to pass, but it will soon be over." He died on the 22nd of April, 1856, in the sixty-ninth year of his age.



John Harmah

THE REV. JOHN HANNAH, D.D.,

PRESIDENT, NEWCASTLE, 1851.

(*See p.* 155.)

John Scott.

THE REV. JOHN SCOTT,

PRESIDENT, SHEFFIELD, 1852.

(*See p.* 159.)

John Lowell

THE REV. JOHN LOMAS,

PRESIDENT, BRADFORD, 1853.

THE Rev. John Lomas was the son of the Rev. Robert Lomas, and was born in Hull, December 13th, 1798. He was converted to God at about the age of ten, when at the Kingswood School; where subsequently, for three years, he was head master. He entered the ministry in 1820, and very soon took a foremost position in its ranks, which he ever afterwards maintained. At the Bradford Conference of 1853 he was elected President by an almost unanimous vote, and thus received an expression of the love and confidence of his brethren which few men have more largely shared, and none could more dearly prize.

In 1861 he was appointed Theological Tutor at Richmond, whence he removed to Headingley in 1868, where he continued to occupy the Theological Chair until 1873, when he became a supernumerary, and retired to Redland, near Bristol.

Whilst attending diligently to each part of the ministerial office, it was as a preacher that he obtained his greatest distinction. Thought, original and profound, clothed in language extremely felicitous; close and cogent reasoning; imagery, not used for ornament, but forming part of the warp and woof of his discourse, and as helpful to the understanding of his hearers as gratifying to their taste; and a voice of which the clear, penetrating and musical tones rang through the place of audience, combined to give his ministry a peculiar and indescribable charm. In the earlier years of his ministry he was very popular, in the common acceptation of the term; and throughout his career greatly edified those who were religiously well educated, and often had his warmest admirers amongst the devout poor. His preaching was powerful: many of his sermons, once heard, were never forgotten; they produced epochs in the mental and religious history of thoughtful hearers.

The truth which he taught others was gained and held as the result of careful reading, patient thought, and not a little inward conflict. There were probably few, if any, of the difficulties which have perplexed

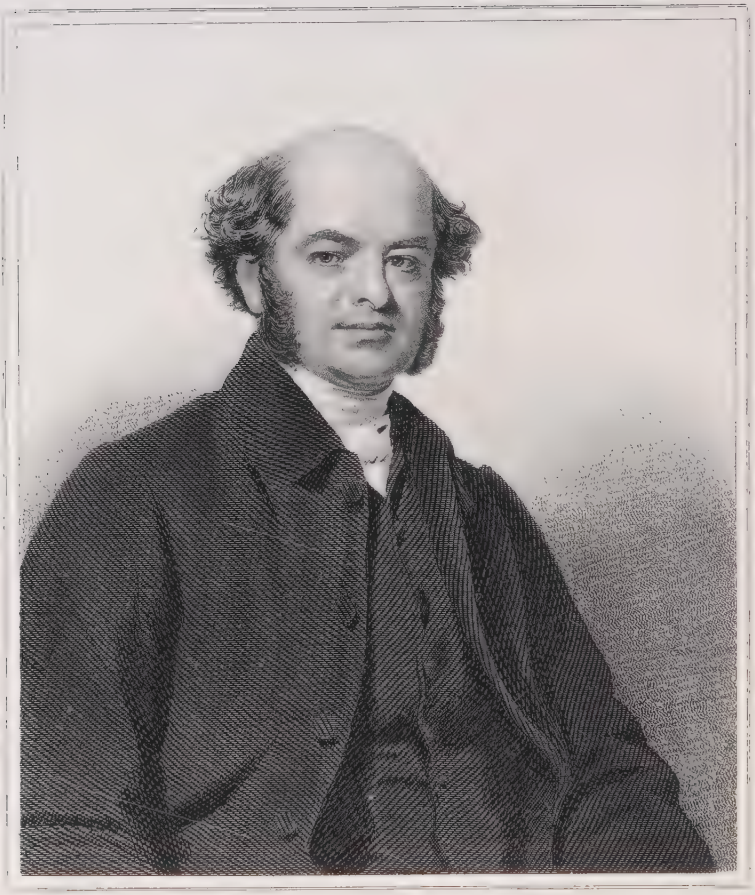
Christian thinkers which did not, at one time or another, present themselves to his keenly analytical and ever-inquiring mind. Many of these, doubtless, often recurred; so that he had, as he once said, "to encounter the ghosts of arguments already slain in many a well-fought field." He did not think that he could solve all difficulties, or clear up all doubts; but remembering that now "we know in part, and prophesy in part," he waited in patient hope for the time "when that which is perfect" shall come, and "that which is in part shall be done away."

As a Theological Tutor, he taught a theology that was Biblical rather than scholastic and historical. He was not anxious to compose a completely elaborated and rounded system, yet insisted earnestly on all essential, catholic truth. With his students he was frank, genial, and patient; he soon won and ever retained their reverential love.

His personal character was lovely. Honest as the day, guileless as a little child, free from self-assertion, envy, and uncharitableness, he easily gained the confidence of all who knew him. In the society of his friends he evinced a cheerfulness which sometimes rose to joyfulness, and often displayed itself in innocent, sportive humour, but never degenerated into levity.

Apparently unconscious of his own great powers, and ever ready to acknowledge to the utmost all that was good in others, it was easy for him to esteem others better than himself. In conversation and debate he was sometimes caustic, but could not be unkind. He was thoroughly religious. He dwelt habitually on the everlasting truths of the inspired word, he cherished a profound reverence for spiritual things, and ever walked with his God. He was blameless and harmless, a son of God without rebuke. He lived and died a bachelor.

His last days were spent in retirement and communion with God. He was twice present at the Bristol Conference of 1877, but almost as soon as it closed he finished his course. As the end approached he dwelt much upon the heavenly inheritance. He said: "There is rest in heaven; I am going there. At Thy right hand there are pleasures for evermore." These last words he repeated often. His latest utterance was, "Come, Lord." He died at Redland, August 20th, 1877.



John Farrar

THE REV. JOHN FARRAR,

PRESIDENT, BIRMINGHAM, 1854; BURSLEM, 1870.

THE Rev. John Farrar, the son of the Rev. John Farrar, sen., was born at Alnwick, July 29th, 1802. At Woodhouse Grove School he laid the foundations of a sound and careful scholarship, and formed habits of mental discipline which distinguished him in after years. To the influence of his school days he traced his first consciousness of the love of God, and his profound attachment to Methodism and its institutions. In 1822 he entered the ministry, and during the four years of his probation he served as second master at Woodhouse Grove. In all the spheres of his itinerant labours during thirteen years, the memory of his Circuit ministry was precious. He was appointed Governor and Tutor of the Abney House branch of the Theological Institution in 1839, and Classical Tutor at Richmond in 1843. After fourteen years of service in this office, and an interval of one year in the City Road Circuit, he became Governor of Woodhouse Grove School. In 1868 he was appointed Governor of the Headingley branch of the Theological Institution. In 1877 he retired from the active work of the ministry, and spent his remaining years in honoured and well-earned rest, in its spirit and example as fruitful as his years of toil. For nine years he acted as Financial Secretary, and for twenty years as Chairman of a District. Fourteen times he was chosen Secretary of the Conference, and was twice elected President. These honours were well worn. On his attaining the jubilee of his ministry, the Leeds District Meeting, over which he had presided for many years, presented him with an address, in which he was truly described as possessing "the virtues of a Christian, the accomplishments of a scholar, the manners of a gentleman, the tranquillity of a well-ordered mind, and the sagacity of an able administrator." Endowed with superior natural gifts, Mr. Farrar gained his high position by their conscientious culture. He owed his success in every department to his unwearied industry in the utilisation of those gifts. He was a studious

reader, and an admirable compiler. He did much to foster in Methodism a taste for Biblical literature by his dictionaries, which still have a special value. His preaching was distinguished by clearness and simplicity, by sobriety of thought, and by an all-pervasive dignity and fervour which made his teaching peculiarly impressive. Whilst thoroughly appreciating the forcefulness of his mother tongue, he illumined his theme now and then with beautiful classic citation. A true Barnabas, he was no less a "son of thunder;" and while his ministry was prized by the cultivated and thoughtful, "the common people heard him gladly." Admirable as were his methods as a Governor and Tutor, his personal influence and example had even more to do with the moulding of the character of those who were intrusted to his care. His courtesy, high sense of honour, patience and tender sympathy, won for him the admiration and confidence of all. Rigid in the maintenance of discipline, his rule was one of love and honour. From the School with which he was associated as Governor and Master for fourteen years, and from the Theological Institutions in which he held office for twenty-seven years, hundreds, who "hold him in high honour," have gone forth into various spheres of public life. His administration in the several responsible offices which he held in the Connexion was wise, courteous, and conciliatory. His conscientious discharge of all his functions won for him the confidence of his brethren. His thorough acquaintance with the economy of Methodism, together with his remarkable discreetness and sagacity, gave special value to his counsels. His modest reticence was proverbial. Though jealous of legislative changes, he loyally carried out the policy which his brethren adopted. The seven years of his retirement were years of increasing infirmity and suffering; yet he never murmured. "Mine," he would often say, "has been a life of mercy." He frequently said, sadly smiling, "My company before is gone." In the midst of physical and mental depression his cheerfulness and brightness of spirit would often assert itself, and his courtesy, thoughtfulness, and sweetness of temper never forsook him. The words of the text of his trial sermon recurred to him frequently in his last hours: "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." On the 19th of November, 1884, in the eighty-third year of his age, he gently fell asleep.

Yours most sincerely,

Isaac Keeling

THE REV. ISAAC KEELING,

PRESIDENT, LEEDS, 1855.

THE Rev. Isaac Keeling was born at Newcastle-under-Lyme, February 12th, 1789, and died at Ripon, August 11th, 1869, after a career of eighty years, marked by a unity, consistency, and completeness rarely exhibited. He was from childhood grounded in the doctrines of Christianity, and blessed with the influences of the Holy Spirit. As he approached manhood, he was for a season led astray by a sceptical bias; but from that danger he was graciously saved, and in his eighteenth year he entered into the peace of acceptance with God through Christ. From that time his religious and his intellectual advancement kept pace: delivered from all doubt, whether of mind or heart, he read much and studied deeply; cultivated sedulously good natural endowments, and intermeddled with a great variety of knowledge. A Divine vocation directed him very soon to theology; and he made the best use of the means at his disposal to acquaint himself with the Scriptures, and with the Methodist system of doctrine. Hence, when at the Conference of 1811 he was received as a probationer for the ministry, his Biblical and theological preparations were more than ordinarily full, and he gave rich promise of early ripeness and excellence. He rose rapidly to the maturity of his powers as a minister of the Gospel. As a preacher, Mr. Keeling had a sharply defined individuality. In essentials one with his brethren, in many of his characteristics he stood apart and alone. A keen observer and critic of the preaching of his day, he formed and adhered to his own ideal: he imitated no man, and in his own sphere could by none be imitated. He held firmly through life to the fundamental truths of the Gospel; but these he made the centre of a widely expanded circumference, embracing more or less all the ample material furnished by human life and the human heart, and the Book of God that interprets both. It was his aim to make the Bible, as a whole and in every part, the subject of pulpit instruction. He delighted to lead his hearers through the less

frequented paths of Scripture, and to expound to them its narratives, biographies, and personal examples of evil and of good. As the minister of God to the conscience, he took great pains in the unfolding of character, in the detection and appreciation of motive, and in the application of the Divine standard of morals to men's private, social, and public life. In his anxiety to guard against a one-sided exhibition of the grace of the Gospel, he might have seemed in some discourses to preach at too great a distance from the Cross; and to take for granted sometimes fundamental principles that need constant enforcement. But those who waited on his habitual teaching knew him to be a faithful minister of the Reconciliation; and that, though the sun was not always visible in the sphere of his ministrations, there was nothing in them hid from the heat thereof. His style of discourse was dignified; his diction chaste and select, even to severity; and the construction of his sermons symmetrical and clear. His delivery was passionless, and there was nothing in it that could be called gesture: during the greater part of his ministry he owed absolutely nothing of his effectiveness to physical effort; many might be repelled by the monotonous and unsensational character of his elocution, but many were riveted by the serene gravity and grace of his utterance. As a public man, Mr. Keeling early won, and always held, the confidence of his brethren. His clear judgment, practical sagacity, large views of men and things, and loyal heart, served the Connexion in many offices of trust; and in none more eminently than in the Presidential Chair. After more than half a century of active service, he spent the last six years of his life in retirement. The religion that had sustained him through a long and honourable ministry did not fail him in his decline: it was most lovely and most effectual at the close. God blessed him with the use of his unclouded faculties to the end. He did not abound in outward demonstrations of his faith and hope; but it was evident to those around him that his heart burned within him as he drew near to the grave. He died as he lived, in the "quietness and confidence" of faith in Jesus.

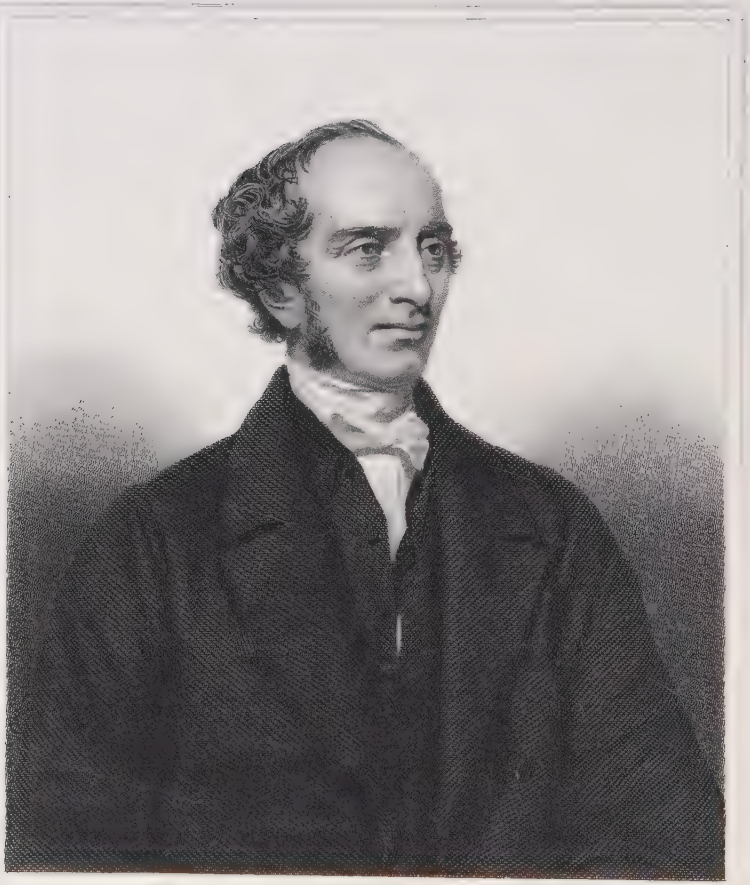
Robt Young

THE REV. ROBERT YOUNG,

PRESIDENT, BRISTOL, 1856.

THE Rev. Robert Young was born near Ryton, in the county of Durham, November 14th, 1796. His parents were devout Methodists, his mother having been converted under the ministry of the Rev. John Wesley. From his childhood he was a subject of deep religious influence, but did not yield himself to God until the year 1814, when, after much distress of mind, and long and earnest prayer, he was justified by faith, and found peace with God through our Lord Jesus Christ. He began at once to work for Christ, and applied himself with indefatigable industry to every means of mental and religious improvement. Early in the year 1820, under a strong conviction of duty, he offered himself as a missionary, and, having been accepted, was ordained on November 9th, 1820, and immediately sailed for the West Indies. His labours were eminently successful; and multitudes, saved under his ministry, were his joy, and will be his "crown of rejoicing" in the day of the Lord Jesus. He returned to England in 1830, and in all the Circuits in which he laboured was largely blessed with the wisdom to win souls. His piety was deep and earnest, and he lived in the spirit of continual and entire consecration to God. As a preacher, he was eminently successful. The secret of his power lay in his habit of much prayer, his devout study of the Holy Scriptures, and the simplicity, clearness, earnestness, and practical character of his pulpit ministrations. The salvation of souls was regarded by him as absolutely necessary, and was expected with a steadfast faith. His thoughts, plans, consultations, and public labours were incessantly directed to this end. Yet his zeal was tempered by sound judgment and unusual self-control. Calm in temperament, discreet in counsel, affable in disposition, courteous in demeanour, he was not less

successful in administration than in preaching. He was more than once intrusted with high and grave responsibilities, and was employed in important and delicate services, especially in the Mission work. His labours and counsels in connection with the formation of the Australasian Conference were highly valued, both in the colony and at home. Two years after his return from this arduous mission, his brethren showed their appreciation of his character by electing him to the office of President of the Conference. After a life of unintermitting but joyous labour, he was obliged, in consequence of paralysis, to become a supernumerary at the Conference of 1860. He retired to Truro, where several years of weakness and decay preceded his decease. During this period he was constantly sustained by the presence, and cheered by the consolations, of the Holy Spirit. In the midst of his extreme weakness, his friends were comforted by his confident and cheerful testimony to the faithfulness and loving-kindness of his God and Saviour. He would often say: "God is very good to me: I have no unhappy moments. I am testing the truths which I used to preach, and I do not retract one of them. I am constantly proving their value: they stand by me now." Full of peace and joy and hope, he departed this life on November 16th, 1865 in the seventieth year of his age and the forty-sixth of his ministry.



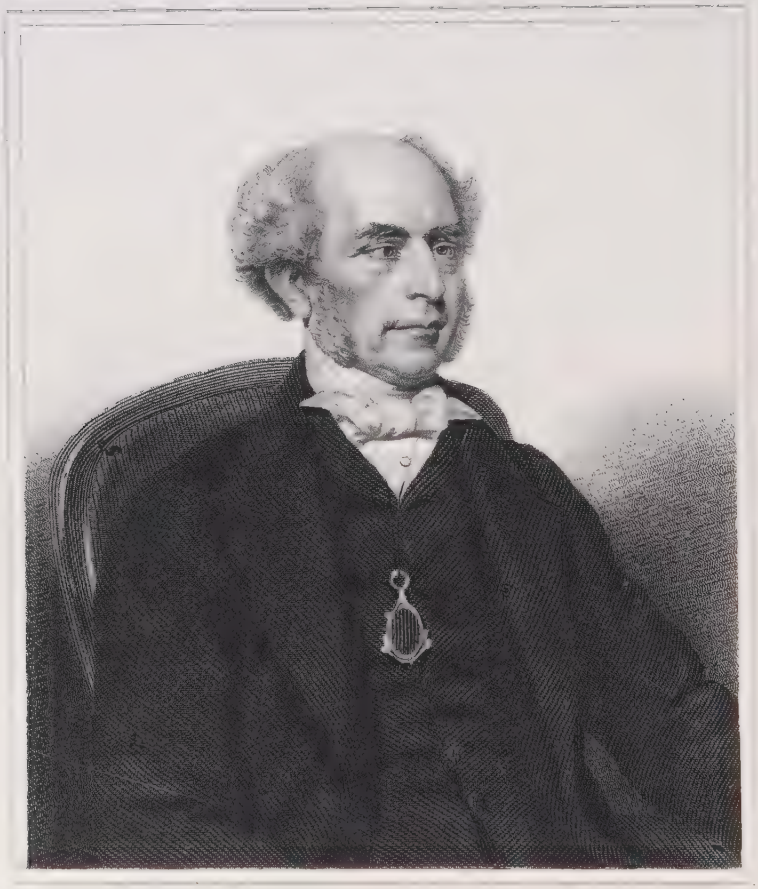
F. A. West

THE REV. FRANCIS A. WEST,

PRESIDENT, LIVERPOOL, 1857.

THE Rev. Francis Atiiow West, the son of a Wesleyan Methodist minister, was born at Kettering, in the year 1800. The fruits of his godly training began to ripen early ; and, while a boy in Woodhouse Grove School, he was converted to God. After leaving school the fervour of his piety abated, and his joy in the Lord was lost amidst the occupations and interests of the business world. It was at the table of the Lord that he once more fed on Christ "in his heart by faith," and his peace and confidence were restored. The recovered blessing was soon followed by the Divine call to the work of the ministry ; to which Mr. West obediently yielded himself, labouring faithfully, and with eminent success, at first in some of the less known, but afterwards in more important and honourable posts. As a faithful preacher of the truth, as a wise pastor, and as an administrator of our system, he wrought with great diligence ; and how fully he won the respect and confidence of his brethren was testified by the offices of high trust which were committed to him from time to time, and by his election, in the year 1857, to the Presidency of the Conference. His mental characteristics were strongly marked, and of no ordinary type. In frequent bodily affliction, attended with great nervous sensibility, he nevertheless evinced uncommon activity and power of intellect. His apprehension was clear, and his judgment—though his habit of carefully weighing evidence occasionally gave him an appearance of hesitation—was sound and accurate. His feelings were tender, and his sympathy was quickly excited, though the effect of acute and highly irritating pain often disguised the more soft and beautiful features of his character. He was a lover of good men, and a hater of all inconsistency and pretence. He knew how to rebuke sharply where rebuke was deserved. Readily mastering difficult questions, he logically and forcibly explained what he himself clearly apprehended. An instructive and agreeable com-

panion, by his social qualities and pastoral work he drew around him, in each of his Circuits, a circle of admiring and faithful friends. He was, for a few years, Governor of New Kingswood School. A diligent and prayerful student of the Bible, he became an excellent theologian. In the pulpit he was a master: he presented truth with remarkable clearness, precision, and strength of language. As a teacher of experimental religion he has rarely been excelled. His power of keen analysis, enabling him to trace the deeper movements of the human heart, was among the most distinguished of his gifts; and his hearers were often surprised by finding the truth directly applied to the most secret things of their spiritual life; its claims being at the same time enforced by powerful argument, and an all but irresistible tenderness of appeal. In the year 1867 he was compelled, by growing infirmities, to retire from the active ministry—an event which was marked, on the part of the Conference, by a special recognition in its *Minutes* of his great services. He then wrote to a friend: "I have the firm conviction of reason and faith, that all is ordered by my Heavenly Father wisely and well. I have no other ground of reliance but the covenant blood and promises; all is clear and sure, and I have a firm faith in the purifying power of the Holy Spirit to make me meet for the inheritance." The last year of his life was spent in extreme feebleness; but suffering was borne with patience, and the joy of the Lord was his strength. He died at Great Crosby, near Liverpool, on Sunday, April 4th, 1869, in the sixty-ninth year of his age and the forty-seventh of his ministry.



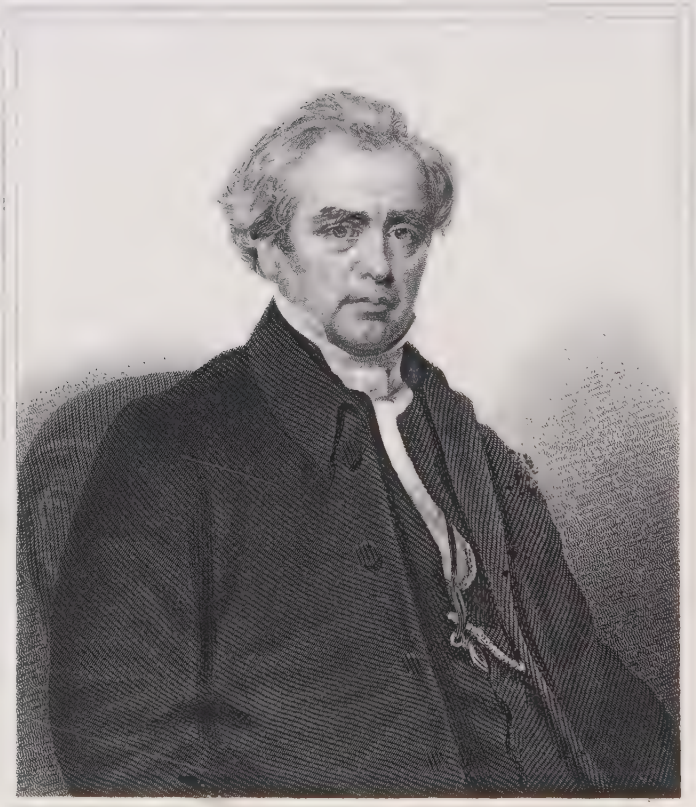
Jno Bowers.

THE REV. JOHN BOWERS,

PRESIDENT, HULL, 1858.

THE Rev. John Bowers was born at Chester, July 19th, 1796, and died at Southport, May 30th, 1866. His father was mayor of the city of Chester. He was brought up in the principles of the Established Church, but owed his conversion to the instrumentality of Methodist preaching. In the freshness of youth, under the constraint of the Holy Spirit, he dedicated himself to the Christian ministry, entering on his probation when barely seventeen years of age. His ministrations were from the beginning attractive. His early popularity, which was overruled for his good, was very great, and it lasted long. He made the art of preaching a conscientious study, and rose to eminence. Some of the best gifts of a public speaker were found in him in happy combination; and these were diligently cultivated. He devoted indefatigable pains to the preparation of his discourses, which were delivered in a finished style, with an elocution graceful and effective, and a power of declamation rarely excelled. But he was not merely a pulpit orator; he had the soul of an ambassador of Christ. His heart was warm with a rich experience of Gospel truth, and his zeal was the pure inspiration of duty to his Master and love to souls. Hence his ministerial career was both distinguished and successful. In an age of great preachers, Mr. Bowers ranked high. Many of his sermons were published in the so-called "Pulpits" of the day. For more than thirty years he exercised a powerful ministry in many important Circuits, receiving every token that he was "approved of men," but still more happy in the best of all evidence—the salvation of souls—that he was "acceptable to God." In 1843 Mr. Bowers was appointed House Governor of Didsbury College,—an office for which the prominent part that he had taken in the establishment of the Theological Institution, his long service as its General Secretary, and his own personal qualities, eminently fitted him. During a course of more than twenty years a large number of our ministers were successively under his care. The responsibilities of his position weighed heavily on his

mind and heart: to all its duties, religious and secular, he paid scrupulous attention. His assiduous supervision in his special department had its effect in the general good conduct and religious prosperity of his charge. To the students he was always accessible, sympathising, and generous. He sought to win their confidence by confiding in their integrity; and his unsuspecting trust was seldom abused. Next to its piety, the dignity and decorum of the Institution was matter of his deep solicitude. He moved in it as the head of a religious household; while, as a Christian and a gentleman, he set before the students a pattern which they could not fail to respect, and might worthily imitate. His devotional exercises were always copious and fervent. At the Hull Conference, in 1858, he was elected to the Presidential Chair. About two years before his end, Mr. Bowers retired to Southport. These years he spent in the habitual contemplation of death, the approach of which, though the flesh shrank from it at first, the spirit came gradually to look upon with submission and even desire. His sufferings in death were severe, as his joy in life had been deep. During the last few months he gave every assurance of a firm reliance on the everlasting covenant. He spoke much of his long experience of the virtues of the Atonement, of the unwavering confidence with which he had proclaimed it to others, and of his humble but fearless trust in its eternal sufficiency for himself. Nor did he fail to avow again and again his gratitude for the Methodism of his youth, and his faithful hold of principles to which he had owed so much. But, as his days grew fewer, and his strength failed, he seemed to reserve his decaying energies for the praise of the Person and work of the Redeemer. Disease sometimes obscured the brightness, but could never weaken the strength, of his joy in Christ. Occasionally he roused himself by an unwonted effort to declare his dying faith; and once, in particular, he poured out a tribute, clear, full, and fervent, and not soon to be forgotten by those who heard it, to the glory of his exalted Lord. His last audible words were, "I am the Resurrection and the Life: believest thou this?" after which he gradually sank, and slept peacefully in Jesus. His memory is still held (1891) in high regard by the Wesleyan ministers who are yet in the ranks, who were students under his governorship. He is remembered by them as a high-minded Christian gentleman, surpassed as such by none whom they have ever known.



L S Waddy

THE REV. SAMUEL D. WADDY, D.D.,

PRESIDENT, MANCHESTER, 1859.

THE Rev. Samuel Dousland Waddy, D.D., the son of the Rev. Richard Waddy, an esteemed Methodist minister, was born at Burton-on-Trent, in the year 1804. Converted to God in early life, he at once manifested the decision and energy of character which distinguished him throughout his ministerial career, and began that course of conscientious and well-directed study of which the rich results were so apparent in his sermons and his speeches. Endowed with extraordinary intellectual vigour and vivacity, and rare force and firmness of will, he dedicated all his energies to the cause of Christ. By the Conference of 1825 he was accepted as a probationer for the Methodist ministry. On the basis of his schooling at Woodhouse Grove he built up a solid and serviceable scholarship, with much more of soundness than pretension; a scholarship directed mainly to the elucidation of the Holy Scriptures, the acquisition of a mastery of his native language, and a style formed on the purest models. From the earliest years of his ministry his preaching was marked by freshness, fidelity, directness, and point, by careful exegesis, by the sturdy defence of revealed truth against unbelief and error, by force and elegance of language, and by gravity and dignity of manner; and especially in the latter half of his ministry by a rare breadth and massiveness, and by a fervent and affectionate evangelism.

His eminence as a preacher and a speaker, so early attained and so honourably held to the close of his career, was the result of laborious study, solicitous and manifold preparation. His quickness of thought and readiness of speech never betrayed him into negligence. His administrative ability, diligence, and faithfulness were very considerable. As a superintendent, his urbanity and geniality won the affection of his people, while his capacity for business and his just sense of the responsibilities of his office commanded deference and confidence. His systematic and impartial pastoral labours greatly added to the effect of his preaching. As a colleague, he was considerate, indulgent, and

unexacting, never permitting his Connexional engagements to entail on those associated with him any part of his own share of Circuit work.

His gifts and his energy soon marked him out for special office in Methodism; and whatever interests were confided to him he guarded and promoted with all his might. In 1859 he was elected to the chair of the Conference, and discharged his Presidential duties with firmness, fidelity, diligence, and effectiveness.

Methodism owes him lasting gratitude for his great services to its educational interests: in the first instance by awaking the Connexion to a conviction of the need of adequate provision for the intellectual training of its sons within its own economy; and then by his long and successful Governorship of Wesley College, Sheffield.

His piety was deep and fervid. His splendid social qualities and his energetic business habits did not dissipate his devout recollectedness; nor did his keen interest in public affairs, and his thoroughly practical bent of mind, damp his ardour as a student of Holy Writ or disturb his personal communion with God. To this was doubtless owing the absolute control under which he held his almost matchless wit—a control still more wonderful than that brilliant faculty itself. He never allowed his humour to intrude into the pulpit, very rarely even to appear on the platform; and it never, in the slightest degree, violated reverence, charity, or decorum.

He was intrusted with an intellect at once very strong and very sprightly; seldom have the earnest student, the powerful preacher, and the effective administrator been so happily united in the same person. Samuel Dousland Waddy was a great and noble man, of strongly marked individuality, strict integrity, and high-toned honour, admirable alike in public and in private life. Dr. Waddy knew well how to "rule his own house, having his children in subjection with all gravity." It was his happiness to see them all heartily united to the Church of his choice. He was the son of a Methodist minister, and is succeeded in the Methodist ministry by son and grandson.

His long and active ministerial course was followed by a period of feebleness and suffering, during which the passive Christian graces were beautifully unfolded and matured. He died at Clifton, on the 7th of November, 1876, in the peace, confidence, and hope of the Gospel which he had so earnestly and eloquently preached.

THE REV. WILLIAM W. STAMP, D.D.,

PRESIDENT, LONDON, 1860.

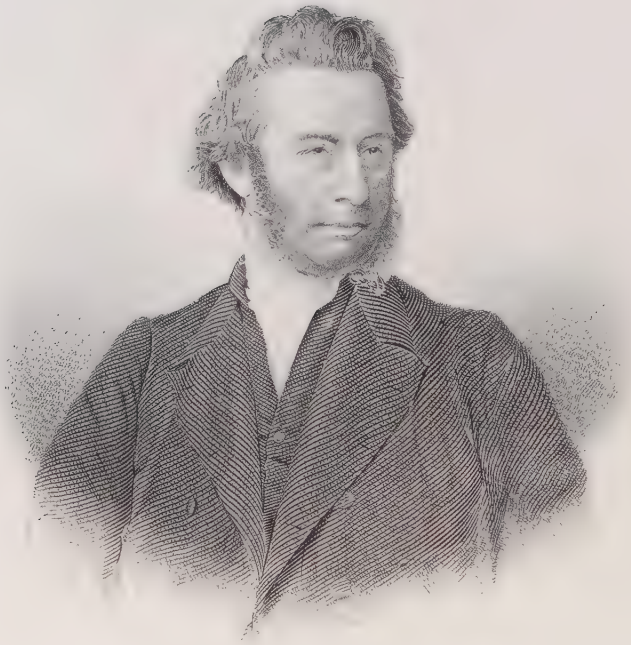
THE Rev. William Wood Stamp, D.D., was born at Bradford, Yorkshire, May 23rd, 1801, and died at Waterloo, Liverpool, January 1st, 1877. He was a son of the Rev. John Stamp, of honoured memory, and was educated at Woodhouse Grove School, in company with a remarkable group of scholars who afterwards reflected distinction on the school by their eminent services in the Methodist ministry. He was converted to God in early manhood, during his residence in London as a medical student, and derived great benefit from attending the Society class conducted by the devout Joseph Butterworth, M.P.

Convinced that he ought to devote his life to the ministry of the Gospel, and encouraged by competent advisers, he spent his leisure in preaching to the poor in and around London, until the Conference of 1823 appointed him to Circuit work. The early years of his ministry were passed in laborious Circuits, and were marked by the prayerful diligence, thoughtfulness, and self-restraint which distinguished the later years of his honoured course. His mind was vigorous, active, and clear, and well stored with sound learning, general information, and theological truth. His piety was consistent and steadfast, and ruled his judgment, conscience, and will. His preaching was the true expression of his personal qualities, and he was careful to "warn every man, and teach every man in all wisdom," that he might "present every man perfect in Christ Jesus." The Divine Spirit largely bestowed upon him the word of wisdom and the gift of government. He studied the history and polity of Methodism with thoroughness and discrimination; and the fruits of his literary labours, and of his watchful attention to all matters of Methodist administration, evinced his lively and persistent interest in its stability and progress. He was in all things a true-hearted Methodist, and withal sufficiently catholic to love all who love the Lord Jesus Christ in sincerity. As superintendent of successive Circuits for

forty years, he was carefully attentive to all points of discipline, and in his administration combined firmness with kindness. His selection of persons for nomination to official service was eminently judicious. He looked out for opportunities of extending the work of God both in neglected and in promising neighbourhoods; and while resolute in opportune action, he generally, by his forbearance and sound judgment, won the co-operation of divergent minds in carrying out his plans. Always faithful to principle, he knew how to administer the laws of the Connexion with a due regard equally to their letter and their spirit. During his long tenure of office as chairman of important Districts, he secured the confidence, esteem, and admiration of ministers and laymen, by his intelligence, firmness, and urbanity, and guided discussion by serviceable hints and with judicial impartiality. The Conference of 1860 elected him as its President.

Dr. Stamp retired from Circuit work in 1873, after an active ministry of half a century. His remaining years were devoted to Connexional service, preaching when his strength permitted, conducting an extensive correspondence on difficult questions of discipline, and attending important Connexional Committees, in which his knowledge, experience, judgment and impartiality were highly valued.

In the relations of private and social life Dr. Stamp exhibited "the fruit of the Spirit in all goodness and righteousness and truth." His kindness to children won their confidence, and led them to gather around him in the social circle as they would around a father beloved. His generous conduct toward his colleagues attached them to him for life. His wide circle of confiding friends attest his unfailing fidelity as a friend and counsellor.



Yours affectionately
John Pattenburg

THE REV. JOHN RATTENBURY,

PRESIDENT, NEWCASTLE-ON-TYNE, 1861.

THE Rev. John Rattenbury was born at Tavistock, June 26th, 1806, and died at Highbury, London, December 22nd, 1879. He was brought to the saving knowledge of God chiefly by the instrumentality of Dr. Newton, who delighted to speak of him as his "son in the Gospel;" and joined the Methodist Society in Manchester in 1822. Three years afterwards he began to preach, and after another three years received his first appointment to a Circuit. In his first Circuit he remained three years, giving promise of that remarkable faculty for preaching which distinguished him throughout his long and happy course. He possessed a sound and vigorous understanding, which was constantly exercised upon Divine truth; quick sensibilities, and an active but not exuberant fancy; while his gifts of utterance were excellent. His person and manner were pleasing, and the tones of his well-modulated voice sweet and rich. His popularity as a preacher from the beginning was the natural result of such qualifications, and was sustained and increased in proportion to the sanctified use of them.

His unvarying directness of aim and singleness of purpose throughout his ministry, and his steadfast adherence to "the faith once delivered unto the saints," with his tender and loving spirit, secured for him great popularity. For more than half a century he attracted very large congregations, and the multitudes who flocked to hear him were compelled to feel that their spiritual profit was the great object to which every other was considered subordinate. The fruit of his labour cannot be estimated by man; but it is certain that in awakening sinners, in bringing them to decision, and in leading penitents to the exercise of faith in

Christ, he was greatly owned of God, both in his stated and in his occasional ministry. On some never-to-be-forgotten occasions overwhelming spiritual influence attended his ministrations, more than one remarkable revival of religion having been closely connected with his instrumentality.

He was diligent and faithful in the discharge of his Circuit duties, not making his many public services in other Circuits an excuse for neglecting them. He was an affectionate colleague, and a careful superintendent. To Methodism at large he rendered very important service by his zeal and courage in defending its principles when attacked, by his diligent labours on behalf of the Relief and Extension Fund, by the manner in which he discharged the duties of the Presidency in 1861-62, and by his loving and unwearied care for the worn-out ministers and ministers' widows. The Fund instituted for their relief and help had the benefit of his regular services as one of the treasurers for twenty-seven years; and during the last six years he was mainly occupied in raising and administering a special Fund for permanently augmenting their stated allowances. His marked success in this undertaking gave him the highest pleasure in his declining years, while it conferred substantial advantages on the objects of his kind concern.

Among his last utterances were: "Christ is all in all," and, "Christ is mine." "He will raise me by His resurrection power to see His face." Never, probably, since they were first written, were the words of the Evangelist more truly applicable than to him: "He was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord."

Yours truly

C Prest

THE REV. CHARLES PREST,

PRESIDENT, CAMBORNE, 1862.

THE Rev. Charles Prest was born at Bath, October 16th, 1806, and died at Lee, in Kent, August 25th, 1875. Brought to a saving knowledge of the truth in early life, he was accepted as a candidate for the ministry in 1828, and from that time laboured in his sacred calling without interruption for a period of forty-seven years. His mind was naturally vigorous, and in the earlier period of his life was diligently cultivated by theological study. He loved the Methodist doctrine, and studied it with care, as is plainly shown by his publications—particularly that in which he set forth the doctrine of the Witness of the Spirit, and vindicated it from the imputation of novelty, by extracts from the writings of many ancient and modern divines of various persuasions. His preaching was serious and earnest,—sometimes marked by much ability, but always by directness of application and an intensely practical character. Duty was the ruling idea of his life : it dominated both in his preaching and in his conduct. Prompt and unbending himself in carrying out his idea of duty, he would have all his hearers animated by the same spirit ; but while positive and strict in requirement, his disposition was genial, and few men possessed a nature more affectionate, or more completely formed for friendship.

He was a staunch Protestant, and took a prominent part in many movements designed to counteract the influence of Popery upon the public affairs of this country—particularly while he held the office of Secretary to the Committee of Privileges, to which he was appointed for several successive years. In this office he rendered various and very useful services to the Connexion. He also did good service as one of the

Treasurers of the Schools Fund, and actively assisted in promoting the building of the New Kingswood School. But his greatest public service was the reorganisation and extension of the Home Mission work of Methodism. The last eighteen years of his life were mainly occupied with this work; and the success he was privileged to witness in the strengthening of feeble Circuits, the occupation of new fields, the employment of additional ministers and other labourers, and in systematic efforts for the benefit of our soldiers and sailors, was to him a source of high and just gratification. The best qualities of his mind and heart found exercise in this development and distribution of the resources of the Connexion, and his name will be preserved in our history as one who sought the good of his country and of the Church of God, and effected much for both. He was appointed President of the Conference in the year 1862, a position which he efficiently sustained.

In the relations of private life his conduct was exemplary, and by those who knew him intimately he was deeply and tenderly loved. The state of his health during the last few months of his life was fluctuating, but his mind was throughout kept in peace and cheerfulness. He had no vain regrets, no anxious forebodings; but looked forward, humbly and believingly, to entrance into the heavenly state. For some hours before his departure he was speechless, and probably unconscious; but among his last words were expressions of devout thankfulness for the unbounded goodness and mercy of God to him. Spared the pain of dying, he departed in peace, and entered into life eternal.

G. Abbott

THE REV. GEORGE OSBORN, D.D.

BORN AT ROCHESTER, 29TH MARCH, 1808.
ENTERED THE MINISTRY 1828.
ELECTED PRESIDENT AT SHEFFIELD 1863, LIVERPOOL 1881.

Wm. L. Thornton.

THE REV. WILLIAM L. THORNTON, M.A.,

PRESIDENT, BRADFORD, 1864.

THE Rev. William Lockwood Thornton, M.A., President of the Conference at the time of his death, was born in Huddersfield, January 27th, 1811, and died at Hackney, Sunday, March 5th, 1865. This eminent minister descended from godly parents, who not only brought him up "in the nurture and admonition of the Lord," but furnished him with the means of a sound and liberal education. Under well-directed culture his powers soon ripened into a maturity and vigour which foretokened future distinction and usefulness. In comparative youth he was "born again," and gave himself "first unto the Lord," and unto the Church of his fathers, "by the will of God." Soon after his conversion he felt moved by the Holy Ghost to preach the Gospel. At the Conference of 1830 he was accepted as a probationer; and, for nearly thirty-five years, he worthily ministered to the people for his Master. He possessed a clear and acute understanding, a discriminating and well-balanced judgment, a fertile and cultivated imagination, a tenacious and richly stored memory. By a conscientious economy and habitual improvement of time, he acquired considerable stores of information in science, philosophy, and general literature; and these, together with his correct and elegant classical and Biblical scholarship, were applied with singular ability and success to the elucidation and defence of God's holy word. His style, though florid in early life, was afterwards chaste, lucid, and graceful; and, not unfrequently, both in his sermons and addresses, he rose into strains of fervid and effective eloquence. His preaching was always replete with evangelical truth; but, in advancing years, he held forth with increasing firmness and fulness the old doctrine of the atonement, which he felt to be the very substance and life of the Gospel. As a Christian pastor he was exemplarily devoted to his great work. By his addresses to the Society, his domiciliary visitation, his thoughtful solicitude for the young, and his

diligence and punctuality as a class-leader, he was indeed "an ensample to the flock." But the basis of his fixed and elevated character was his habitual and unaffected godliness: this was felt in the family, in social intercourse, and in all the engagements of his public life. He "walked with God." This, too, was the secret of his memorable power in prayer. With what enlargement and importunity he sometimes led the devotions of the sanctuary; with what facility he would appropriate, and with what copiousness pour forth, the inspired prayers of prophets and apostles, could never be forgotten by those who heard him. In the various important offices to which he was called his rare and versatile abilities were very conspicuous. As Classical Tutor of the Theological Institution, he found a sphere congenial to his tastes and habits, and occupied it with an assiduity and affability which long endeared his memory to many grateful students. As Editor, he was a vigilant observer of the tendencies of current thought, ever ready to rebuke the follies of modern scepticism, firm in the maintenance of Protestant truth, but kind and catholic in spirit; and laboured to provide the Methodist Connexion with a pure, solid, and essentially religious literature, with a diligence and success which earned for him the repeated and recorded thanks of the Conference. In 1863 Mr. Thornton was appointed representative to the General Conference of the Methodist Episcopal Church in America, and President of the Canadian and Eastern-British American Conferences: a mission in the fulfilment of which he commended himself to the admiration and love of his brethren on both sides of the Atlantic. In 1864 he was almost unanimously elected President of the Conference. The brief illness which preceded his unexpected death, though severe, was endured with entire and even cheerful resignation. On the evening before his decease, the seventh chapter of the Revelation was read, by his request, at family worship; after which he expatiated in prayer, with great freeness and unction, on the services and enjoyments of the sealed and glorified ones before the throne. Some of his last words were, "My mercies abound! my mercies abound!" When in mortal pain and faintness, he was asked, "Do you feel Christ Jesus very precious?" He answered emphatically, twice, "Yes." Almost without a struggle he exchanged the holy Sabbath of earth for the endless Sabbath of the skies.

THE REV. WILLIAM SHAW,

PRESIDENT, BIRMINGHAM, 1865.

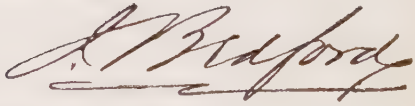
THE Rev. William Shaw (a) was born at Glasgow, of Yorkshire parents, his father being a military officer. Mr. Shaw died at Brixton, December 4th, 1872, in the seventy-fourth year of his age, and the fifty-third of his ministry. The greater part of his ministerial life was spent in South Africa. He was appointed to accompany the first English settlers in what is now called the Eastern Province of the Cape of Good Hope. About three years after his arrival, his labours were extended from these British residents to the natives of the country, among whom he established missions beyond the Colonial boundary, thus laying the foundations of Methodism in that part of the African Continent. In the extension and direction of the evangelising work both within and beyond the colonies which were successively formed, he was actively occupied for more than thirty years; and to him, under God, its present prosperous condition is very largely owing. His steady, practical piety, his calmly fervent zeal, his patience, prudence, and sagacity, eminently fitted him for the post of General Superintendent, which he held for twenty years, and secured him the confidence and respect of all classes of the community. He was held in great esteem by Government officials of high rank, and he was much consulted by them. On his return to England he spent ten years in important Circuits; and retired as a supernumerary in 1869, still, however, continuing to render valuable

service, especially in connection with the Missionary and Education departments. In the year 1865 he was chosen President of the Conference. It was manifest that his long absence from England had not impaired his fitness for office at home; and he showed himself an able and faithful administrator in the several posts he was called to fill. Few more truly valuable men have been found in the ranks of the Methodist ministry, and none have been more generally esteemed. Devout, benign, watchful, benevolent, wise in counsel, sober in thought and speech, all his excellencies were enhanced by an habitual modesty. His declining years were happy, and his end was peaceful. His epitaph might be written in the words of Scripture, describing one of the first missionaries to the heathen: "He was a good man, and full of the Holy Ghost and of faith: and much people was added to the Lord."

Yours affectionately
Ch Arthur

THE REV. WILLIAM ARTHUR, M.A.

BORN IN IRELAND, 3RD FEBRUARY, 1819.
ENTERED THE MINISTRY 1838.
ELECTED PRESIDENT AT LEEDS 1866.



THE REV. JOHN BEDFORD,

PRESIDENT, BRISTOL, 1867.

THE REV. JOHN BEDFORD was born at Rothwell, Wakefield, July 27th, 1810, and died at Chorlton-cum-Hardy, Manchester, Nov. 20th, 1879. He was led to seek God in his youth. Mr. Bedford was designed for the profession of the law, but hesitated to bind himself to it. The Spirit of God was evidently then preparing him for more important work. He was seen to have both gifts and graces qualifying him for the ministry, and in 1831 he was received on trial as a Wesleyan minister. Two years afterwards he was appointed to Manchester to assist the Rev. Dr. Newton in the work of the Grosvenor Street Circuit, and thus his character and abilities became early known. He had a good natural understanding, which he improved by diligent study, and an excellent memory, which he cultivated carefully, with much acuteness of perception and accuracy of expression, as well as a pleasing address.

His application to whatever pursuits he undertook was laborious, and his diligence unfailing, while his punctuality was as remarkable as his assiduity. It is not wonderful, therefore, that his improvement was marked and continuous, that his ministry was full of solid instruction, or that he secured the sincere respect and esteem of the people to whom he ministered. But it was as an officer of an important department that he was enabled to render most valuable and extensive service to the Connexion. In 1855 he was appointed an Assistant Secretary of the General Chapel Committee, and in 1860 succeeded the late Rev. William Kelk as General Secretary. From that time to the end of his days he was actively employed in this office. He had a strong conviction of its important bearing on the general prosperity of Methodism. What he did was done in a religious spirit and for a religious purpose, "heartily, as to the Lord." His labours during nineteen years of official service are but partially represented by the published Reports of the General Chapel Committee, although these bear strong testimony to the work accomplished. In addition to discharging the general duties of his secretaryship,

his early legal training enabled him to surmount many grave difficulties affecting our trust properties.

When he felt himself no longer equal to the full duties of his office, he was, on his retirement in 1872, appointed to the secretaryship of the Board of Trustees for Chapel Purposes. The same qualities of mind and heart were displayed in the smaller as in the larger sphere. His labours ceased not until within a few days of his death, although in his later years they were often discharged in great bodily weakness. But while his ability, energy, and perseverance were remarkable in his own department, Mr. Bedford never allowed himself to forget that the whole work of the Church had claims upon him, or, as Wesley expressed it, that a Methodist preacher should mind every point, great and small, in the Methodist discipline. This he conscientiously strove to do himself, and stirred up others to do the same. For many years he was a writer of official letters in the Conference, and also one of the Assistant Secretaries.

In 1867 he was elected President of the Conference. His long-continued and valuable Connexional labours were thus appropriately recognised by his brethren in the ministry; and they observed with admiration that his close and special attention to one class of subjects had not diminished his Connexional sympathies or impaired his power as a theologian, a preacher, a platform speaker, or a pastor. He was ready for every call, and approved himself in every capacity "a man of God, . . . furnished unto all good works." In the deliberations of the Conference and of Connexional Committees his influence was great. He was at home in debate. Ready and prudent in counsel, apt in at once discerning the points at issue in discussion, he was also fearless in his adherence to principle; and if he sometimes appeared hard and exacting, those who knew him best never doubted his kindness of heart or sterling integrity of purpose.

The closing scenes of his life were eminently tranquil. In his last year he suffered much. His mind, on the approach of death, was calm and clear. No cloud darkened his prospect, and no doubt disturbed him. He talked with surprising collectedness of his future, expressed his firm trust in Christ, and his good hope through grace. Death had no sting for him, and the grave no terrors. His whole life had been one continued preparation for death, and he was found ready when the final hour came; the day of toil was ended, and his sun set in a cloudless sky.

S. A. M. W. Romilly Hall

THE REV. SAMUEL ROMILLY HALL,

PRESIDENT, LIVERPOOL, 1868.

THE Rev. Samuel Romilly Hall was born at Bristol, December 1st, 1812. He was awakened, by the death of a brother, to serious thought, which ended in his conversion to God. After very careful consideration he resolved to offer himself as a candidate for the ministry. During his residence at the Hoxton Institution, he was the subject, in common with many of his fellow-students, of a very powerful work of the Holy Spirit. Under His hallowing influence he commenced his ministerial course, and from the first day of his ministry to the last his repression of self and desire to tread in the path of duty were clearly manifested. He was pre-eminently conscientious in the performance of all he undertook. Having given himself to the Methodist ministry, he studied, with the thoroughness that love alone could inspire, the records of its rise and progress. His admiration of its pristine power deepened with increasing knowledge, until its very forms and usages became endeared to him. The absorbing purpose of his life was to experience and to spread the piety of the early Methodist ministers. He sought no honours, he desired no rewards, and he undertook no labours, that were not immediately connected with this great aim of his life. As a preacher, his first endeavour was to discover the exact meaning of Holy Scripture. He regarded no pains as too severe, and no research as too minute, if by any means he could convey to the minds of his hearers the precise meaning of the word of God. His conviction was that the Scriptures were intended to be an authoritative testimony of the Divine will for all time; therefore his careful exposition always led up to a practical application, delivered with hallowed unction, and with all the power of controlled emotion. He forgot himself in his message; and, careless of art and man's device, trusted to the Holy Spirit to imprint the truth with indelible distinctness upon the judgment and conscience of his hearers. He "turned many to righteousness." As a pastor he was

systematic, firm, and diligent. Amongst the poor he was a constant and welcome visitor, and many who had witnessed only from a distance his strength and energy, were astonished at the tenderness he displayed in the presence of sickness and death.

In all the affairs of Methodism he took an unsurpassed interest, and formed respecting them an independent judgment. He could present his own views with firmness and clearness, while his keenness in stating objections to any measures under discussion was masterly. The purity of his motives was fully admitted even by those who differed from him in opinion. His friendship was generous and true; his liberality to the needy prompt and large; and his treatment of the unfortunate singularly gentle and considerate. For the discouragement of intemperance, he was a resolute abstainer from alcoholic drinks. He was elected President of the Conference in 1868, and spared no effort to sustain the dignity of a position which gave him an enduring memory amongst the ranks of those whom he most highly honoured. He aimed, in the discharge of his office, to be without rebuke, and to carry into every Presidential act the savour of that holiness which becometh the house of the Lord for ever. His last Circuit was Penzance, in which he preached with all the zeal of his youth. In the midst of his more abundant labours he was stricken with paralysis, and for the four remaining years of his life had the sentence of death in himself. As the wounded soldier still holds fast to the sword broken in the conflict, so he grasped in mortal weakness, but unwavering trust, the arms of truth he could no longer wield. On the last day of his life, feeling himself suddenly worse, he asked his medical attendant if death were at hand; and finding it so, answered, "Then I have nothing more to learn." He exhorted all around him to be faithful to God. Of himself he said: "I have said and done very little for Christ, but I have tried to be faithful; I have meant well." Twice, with emphasis, he sent his "love to all the brethren;" and with joyous anticipations of offering nobler praise to Him Who had loved him and washed him in His own blood, he fell asleep in Jesus, June 6th, 1876, in the sixty-fourth year of his age and the fortieth of his ministry.

Pour Gmis affectu.

J. C. Jobin.

THE REV. FREDERICK J. JOBSON, D.D.,

PRESIDENT, HULL, 1869.

FREDERICK JAMES JOBSON was born at Northwich, July 6th, 1812, and died at Highbury, London, January 4th, 1881, in his sixty-ninth year. The son of pious parents, and piously brought up, he was, from childhood, the subject of good impressions, which, however, he continually resisted, until, in his eighteenth year, he forsook evil courses and companions, gave his heart to God, and was enabled to rejoice in the assurance of pardoning mercy. His conversion was very clear, and his decision for God exercised a good influence on others from the beginning of his religious course. He was received on trial as a minister, and appointed to the Patrington Circuit in 1834, having cheerfully sacrificed good worldly prospects that he might preach that Gospel which he felt to be the power of God to his salvation. He soon became widely known and highly esteemed as a man of superior gifts and an excellent spirit, and he never forfeited or tarnished the reputation he so early acquired; but grew in wisdom as in years, until he became one of the most loved, honoured, and trusted members of the Methodist brotherhood. St. Paul's description of a Christian bishop was well exemplified in him: "Blameless as the steward of God; not self-willed, not soon angry, . . . not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, . . . able by sound doctrine both to exhort and to convince."

As a preacher, his fine natural temper, his sound judgment, combined with a most vivid imagination, his cultivated taste, and his intense earnestness, fitted him for that extensive usefulness which, by the grace

of God, he achieved. He loved and delighted in preaching, and when released from the obligations of a Circuit, continued to preach twice on Sundays, and frequently on week-days also, as long as his health would permit. His gifts for "help and government" were as remarkable as those which fitted him for the pulpit, and there are but few, if any, departments of our Connexional work which have not been benefited by his prudence, sagacity, assiduous labour, or generous contributions. The general esteem in which he was held, and the confidence reposed in him, was testified by his appointment to attend Foreign Conferences as a Deputation on two occasions—namely, to America in 1855, and to Australia in 1860; by his appointment to the office of Book Steward, which he filled with great ability and success for fifteen years; and by his election as President in 1869.

It was hoped that his retirement from active service might tend to prolong his days; but the hope proved fallacious, and he calmly prepared to die, divesting himself of all cares and responsibilities, and awaiting his change in peace and hope. On his last Sabbath day he was reminded of the Covenant services which others were attending, and said, "And I also give myself body and soul to be His for ever." Within a few hours after, his sufferings were terminated.

John Farrar

THE REV. JOHN FARRAR.

PRESIDENT, BURSLEM, 1870.

(*See p.* 181.)

John H. James.

THE REV. JOHN HUTCHISON JAMES, D.D.

BORN AT MACCLESFIELD, 1ST JANUARY, 1816.
ENTERED THE MINISTRY 1836.
ELECTED PRESIDENT AT MANCHESTER 1871.

Luke H. Wiseman

THE REV. LUKE H. WISEMAN, M.A.,

PRESIDENT, LONDON, 1872.

THE Rev. Luke Hoult Wiseman, M.A., was born in the city of Norwich, January 19th, 1822. He was highly favoured in having parents of intelligence and piety, who sheltered his infancy by prayer, and trained him in the nurture of the Lord. Like Samuel, he was taken to the temple when a mere child, and was left there. It may be said that he was a Christian at twelve, and a preacher at fourteen. His conversion was singularly clear, and his call to preach the Gospel was as evident to those who observed his gifts as it was audible to himself. His education was not severely scholastic; but it suited the powers of a youth who had great animal spirits, and enjoyed the pleasures of uninterrupted health, and whose genius made him a student out of doors, where he read nature and men with as much avidity as books; yet his scholarship, without ostentation, was considerable. From the time of his formal dedication to the Methodist ministry, he grew rapidly into eminent usefulness. He laid the foundation of that usefulness in a diligent study of the Scriptures. He acquired a masterly use of the historical and narrative portions of the sacred books, and pressed these into the service of the pulpit with rare felicity and power. His store of Biblical knowledge was ever receiving accessions from the current literature of theology, which he repaid by the contributions of his own skilful and vigorous pen; and he gathered ripe wisdom in the varied walks of ministerial and pastoral labour, so that the teaching and sympathy which pervaded his sermons, together with the frankness, simplicity, and earnestness of his manner, made his ordinary ministrations attractive and powerful, securing a popularity that never waned. To our Foreign Missionary Society, to the secretariat of which he was appointed in 1868, he brought a passionate love for the missionary cause, which had been fostered by an early connection with the Anti-Slavery Association, and the British and Foreign Bible Society. When his position in the Mission House enabled him to

give exclusive heed to calls for missionary help, and made him familiar with the noble cares of missionary life, his voice rang through the Connexion from the Society's platforms in strains of defence, of narrative, and of appeal, which quickened the zeal of multitudes, and often found immediate response in the consecration of men for the work. In committee he was an able counsellor; in departmental labour a generous and affectionate colleague. In 1872 his brethren placed him at the head of the Conference, and he presided over its assemblies with signal ability. His year of office brought with it duties of exceptional gravity, and he discharged them with memorable sagacity, impartiality, and firmness. He was everywhere efficient, for no work found him unprepared; but on what may be called the great occasions of his ministry he rose up to the service demanded of him with a charming forgetfulness of self; and whether as President of our own Conference he intrusted the solemn obligations of the Christian ministry to his younger brethren, or whether as our delegate to other Conferences he represented in their pulpits and at their meetings the teaching, the growth, and the spirit of his own Church, he eminently justified the public appreciation of his talents. Methodism never had a more fearless champion of her rights, or a more loyal expounder of her theology. With all this fidelity to a particular Christian body, he abhorred a sectarian spirit, and accounted it one of his chief privileges to avow his fellowship with all who "love our Lord Jesus Christ in sincerity." His fine character was the growth of a personal faith rooted in Jesus; and his Christian walk was so circumspect that, through the trying vicissitudes and temptations of a ministerial life, he never permitted himself to surrender, for an instant, the dignity of an ambassador of Christ. Scarcely a moment's space was given to this servant of God even to lay down his work; he was snatched from its engagements and responsibilities in the twinkling of an eye; and, thus suddenly glorified, he entered into the joy of his Lord on the night of Wednesday, February 3rd, 1875, in the fifty-fourth year of his age and the thirty-fourth of his ministry.

Geo. J. Parks.

THE REV. GEORGE T. PERKS, M.A.,

PRESIDENT, NEWCASTLE, 1873.

THE Rev. George T. Perks, M.A., was born at Madeley, Salop, on the 29th of August, 1819. He was favoured with a godly ancestry, and from a child knew and reverenced the Scriptures, which, in the sixteenth year of his age, were applied to him with convincing effect, as enforced by the Rev. Jabez Rought. His conversion was thorough, and he never afterwards faltered in the course which he had chosen. He had superior natural endowments, which were developed and matured by conscientious study; and when he was early called to the ministry, his character had a singular ripeness which forbade men to *despise* his *youth*. He had lofty conceptions of the attainments required for the ministry, in view of the claims of the Church and of the times, and so laid the foundations of his knowledge broadly, and availed himself of every facility within his reach to acquaint himself with any subject which might bear upon the work of his life. Philosophy and ecclesiastical history were especially congenial studies.

His early discipline in the former he used to good effect, both in his ministry and in his writings, omitting no opportunity of exposing the fallacies of certain modern philosophical principles which conflict with the word of God. But he especially applied himself to the science of theology in all its branches. He was a noble example of strict dogmatic teaching, and was never weary of defending systematic theology against the attacks of those who undervalue it. Thus he

became well furnished for all required service, and went far to realise his own ideal of a minister of the Lord Jesus. His great love of Scripture grew with his growth, and as his sermons glowed with its spirit, and his public prayers were steeped in its language, it became a peculiar element of power in his ministry. Though he had no lack of apt and happy words in which to give forth the weighty thoughts of God that were within him, his quotations from Scripture were frequent and powerful. He wielded the sword of the Spirit mightily; for he knew that, as David said of the sword of Goliath, "There is none like that." His capabilities were soon recognised, and though he never courted prominence, he grew in usefulness and honour, and secured a legitimate appreciation which remained with him to the end. His was a singularly well-balanced character, and displayed in harmonious combination qualities not often found together.

He was catholic in his sympathies, and yet unswervingly loyal to the Church of his choice. His delight was to revel among "the deep things of God;" but he made himself at home, for conscience' sake, in every part of every duty intrusted to his care. He was wise in counsel, tolerant of the views of others, manly in his independence, diffident almost to a fault, never desiring "the uppermost rooms," but always ready, if called there, to bear himself worthily and well. He had a delicate sensibility which shrank from giving pain, but a conscientiousness, equally delicate, which gave him the moral courage for difficult duty, so that he would "in no wise suffer sin upon" his brother. In all the relations of home life, faithful and tender; in all the relations of ministerial life, circumspect and earnest; able, judicious, godly, and a lover of good men and of the truth, it was no wonder that his brethren

loved and trusted him, and drew largely upon him for special and distinguished service. He filled the office of Secretary of the Conference in 1872, and in the following year was elected President. These offices he sustained with ability, dignity, and honour.

He was appointed Secretary of the Wesleyan Missionary Society in 1867; and so the best years of his life were given to its interests, and he devoted to it all the vigour of his masculine understanding, and all the wealth of sympathy which dwelt in his generous soul. By judicious counsel, and by eloquent advocacy, by prudent enterprise, and by unfailing zeal, he served the Gospel of the Kingdom in this its broadest sphere of proclamation. When summoned to visit Africa on behalf of the Society, he went forth cheerfully; and by his excessive journeys and labours probably overtaxed his strength, and weakened a constitution which for years had not been of the strongest. The heavier pressure of anxiety and toil which came upon him at the last Conference he undertook as unto the Lord, and he put conscience in his work until the end. He left home to advocate Foreign Missions at Rotherham, on Saturday, the 26th of May, 1877; preached on the following morning with impressiveness and power; felt premonitions of illness in the course of the evening service; and during the night of Monday, the 28th of May, went calmly home. With a keen appreciation of the beauty of a life ennobled by work done for Christ, he was enabled, in ready submission, to hail the midnight call. He was saved mercifully from the pangs of separation, and knew but little of the agony of dying. He heard the Master's voice and answered to it, and there was but a brief interval between his latest words, "It is all right," and the "Well done!" with which he was welcomed into rest.

W. MORLEY PUNSHON, M.A., LL.D.

THE REV. W. MORLEY PUNSHON, LL.D.,

PRESIDENT, CAMBORNE, 1874.

THE Rev. William Morley Punshon, LL.D., was born at Doncaster, May 29th, 1824. His parents were hearty Wesleyan Methodists. In his boyhood he was deeply affected by religious influences, and was brought to final decision at the age of seventeen, through the instrumentality of the late Rev. Samuel Romilly Hall. He at once began the course of strenuous and conscientious self-culture and energetic usefulness which he continued to the end of life. He preached his first sermon in a village near Hull, where he then resided. Shortly afterwards, in 1840, he removed to Sunderland, where he became an accredited local preacher. In 1843 he went to reside at Woolwich with his uncle, that devoted missionary the late Rev. Benjamin Clough, in order to prepare for the Wesleyan ministry under his direction. The prospect of undertaking this solemn and arduous office occasioned him severe mental and spiritual conflict; but the conviction of a Divine call to the work overbore all other considerations. Accepted as a probationer by the Conference of 1844, he was sent to our Theological Institution at Richmond. His rare physical and mental endowments and aptitudes marked him out for the special work to which he was called by the providence and grace of God. He was one of those few men on whom He Who "divideth to every man severally as He will" accumulates gifts, to meet the exigencies of His Church, which demand, for certain peculiarities of service, the combination in a single individual of qualifications ordinarily distributed amongst a number of His servants. He was first of all an orator. His robust build, his powerful and well-mastered voice, his frank address, his native and yet highly cultivated elocution, his animated and appropriate action, his happy, ardent temperament, his keen, yet healthy and restrained sensibility, his vivid, versatile imagination, all fitted him to move great gatherings by breathing thoughts and burning words. His rhetoric was naturally brilliant, rich in colour

and profuse in imagery. To his genius bareness would have been a meretricious affectation, as the poetic element formed so large a part of his mental constitution. His images were illustrations. However gorgeous the medium through which he made the light of truth to stream, that medium was always translucent; never dimming, but ever intensifying the heavenly beam. He took unsparing pains in the preparation of his discourses and addresses; but their one aim was usefulness, conviction, edification, the "furtherance and joy of faith." And this was their general result. However elaborate the structure of a sermon or a speech, there was no unhelpful ornamentation: the stately shaft and flowering capital invariably *supported* something, sustained some solid truth, and beautified what it upheld. William Morley Punshon was what God made him. He was no imitator. He recognised the gifts which the Master had committed to him, and set himself religiously to cultivate those gifts, and so to lay them out as to secure the largest returns for his Lord's exchequer, that at His coming He might receive His own with interest.

He was none the less a preacher of the Gospel—a Methodist preacher—because he was one of the most famous pulpit orators of his time. His popularity was well won. His preaching was practical, experimental, home-coming and soul-saving. Especially in his regular ministrations to his own particular congregations, he took heed to himself to "feed the flock of God." He acted on the intelligence and the conscience as well as on the imagination and the heart.

He never sacrificed his Circuit even to the claims of the Connexion. Whether as junior minister or as superintendent, he made himself felt throughout every department of our multifarious work. Unobtrusive and considerate, never boasting, except of his colleagues or his people, he cherished all the interests of Methodism, whether spiritual or economic. As a Circuit minister he was invaluable. As an administrator he was indefatigable; guiding with gentleness and ruling with suavity, by influence and by force of character and intellect. Whatever was intrusted to him, "he did it with all his heart and prospered;" animating all his schemes with his own kindly, energetic personality. He cheerfully girded himself for herculean tasks, such as the removal of enormous debts and the supplying some great Connexional lack: for example, suitable chapels in popular watering-places and in the Metropolis; tasks to which

he had no special vocation beyond that which arose from his gigantic powers and his wide and generous sympathies.

When obliged to moderate his public labours, in sore physical prostration and heaviness of heart, he took his harp from the willows to solace and enliven the household of faith. He had both "a doctrine" and "a psalm," and when he could not give the one, he gave the other. Rarely, indeed, have such active poetic fire and such surpassing oratorical might been combined with such steady, serviceable, multiform practical ability.

In his lectures, yet more magnificent in their delivery than splendid in their composition, he allowed freer play than in the pulpit, or even on the platform, to his wonderful dramatic genius, his almost unrivalled powers of recitation, personation and vivid reproduction of character, scenery, and history. Yet nearly all his subjects were sacred; and with no exception his treatment was calculated to subserve the higher ends of public teaching; pleasing men for their good to edification. Dr. Punshon never lost the devoted minister in the popular lecturer. His self-limitation and his sense of fittingness were everywhere and always most observable; he had perfect mastery of the powers which mastered others. Even in the unbending of social life, after some exhausting public effort, he never laid aside the gentle gravity of a Christian pastor, never said or did anything whereby the ministry might be blamed. To hard judging and detraction his very presence was a restraint and a rebuke.

Two other very marked features in Dr. Punshon's character were his pervasive interest in Connexional matters, and his unaffected love of the brethren. His ministrations being eagerly sought for and lavishly bestowed throughout the length and breadth of the land, he exercised a kind of unofficial and unconscious visitatorial influence, strengthening the Connexional feeling everywhere. He thus acquired a very exceptional knowledge of existing Methodism, and a sympathetic and appreciative acquaintance with the brethren, and was enabled to render singular service to the Conference in adjusting the complicated claims of Circuits and of men.

Whilst of himself he thought soberly, of his brethren he always took the most favourable estimate; and though so strong and vigilant, he ever manifested to the weak and faulty the extremest leniency and

compassion. In discussion he was swift to hear, slow to speak, and slower still to wrath.

Great as were the gifts of William Morley Punshon, his real greatness was in his character. With him, alike "before" and after "honour," was "humility." In this great man, the Master "took a little child," and set him before us. His brethren lost no time in honouring him by electing him into the Legal Conference, and by choosing him as President of the Conference.

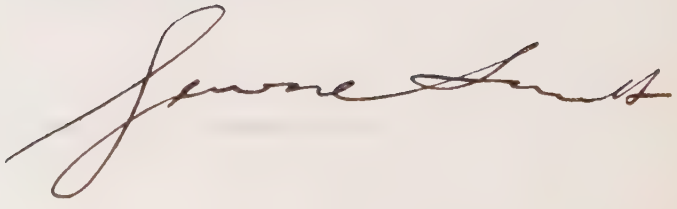
In 1867 he was appointed British Representative to the Canadian Conference, to which he was also elected President. We are assured that no one not personally familiar with Canadian Methodism can form an adequate conception of the breadth and depth and brightness of the mark which he has left upon it.

In 1875 he was appointed one of the Secretaries of our Foreign Missionary Society. To the duties of this arduous office he devoted himself with unsparing energy, whilst its anxieties and responsibilities weighed heavily upon him. In advocating the claims of the Society, his self-abnegation was apparent, in that he dealt with facts and figures in a style which involved a noteworthy suppression of his more popular and brilliant gifts.

Whilst his brethren showed their love to him by weighty honours and laborious offices of trust, the Master manifested His by appointing him to severe services and sufferings. His feelings were intense, his affections strong, his sorrows searching. The symptoms which foretokened his approaching end proved that he was borne down by the overtaxing of his powers and the overstraining of his sensibilities. Though death advanced with rapid strides, it found him ready. His departure was in keeping with his course. After speaking of the "rapture of life," he said, "Jesus is to me a bright reality." Thus was fulfilled his highest aspiration :—

> "Happy, if with my latest breath
> I may but gasp His name ;
> Preach Him to all, and cry in death,
> 'Behold, behold the Lamb !'"

He died at Brixton, April 14th, 1881.



THE REV. GERVASE SMITH, D.D.,

PRESIDENT, SHEFFIELD, 1875.

THE REV. GERVASE SMITH, D.D., was born at Langley, in Derbyshire, on the 27th of June, 1821. To the bracing influences of his home amongst the hills the lad owed the healthy vigour and strong frame with which he grew up; and the pure Christian life and character of his parents, leading their household with them in the worship and service of God, bore good fruit in the early conversion of their child. He received a liberal education; and, while still young, began, as a local preacher, to invite others to accept the religion which filled his own life with gladness. In 1842 he was accepted as a candidate for the ministry, and in 1845, after three years of successful study at Didsbury, received his first appointment to a Circuit.

The features which gave attractiveness and power to his ministry throughout its course, distinctly showed themselves in its beginning. His preaching was marked, most of all, by its rich abundance and earnest advocacy of Gospel truth; and his frank manliness of demeanour, his strong good sense, the directness and point of his appeals, together with a generous use of rhetorical ornament, made his appearance, either in the pulpit or on the platform, to be hailed by the people with warm welcome. In provoking liberality on behalf of Church funds and Christian enterprise he had an almost unrivalled skill, so that the most unwilling often found themselves surprised by his winsome cheerfulness into an unexpected generosity. These remarkable powers were used with unsparing labour, and put freely at the command of Methodism, and not unfrequently lent to the service of other Churches.

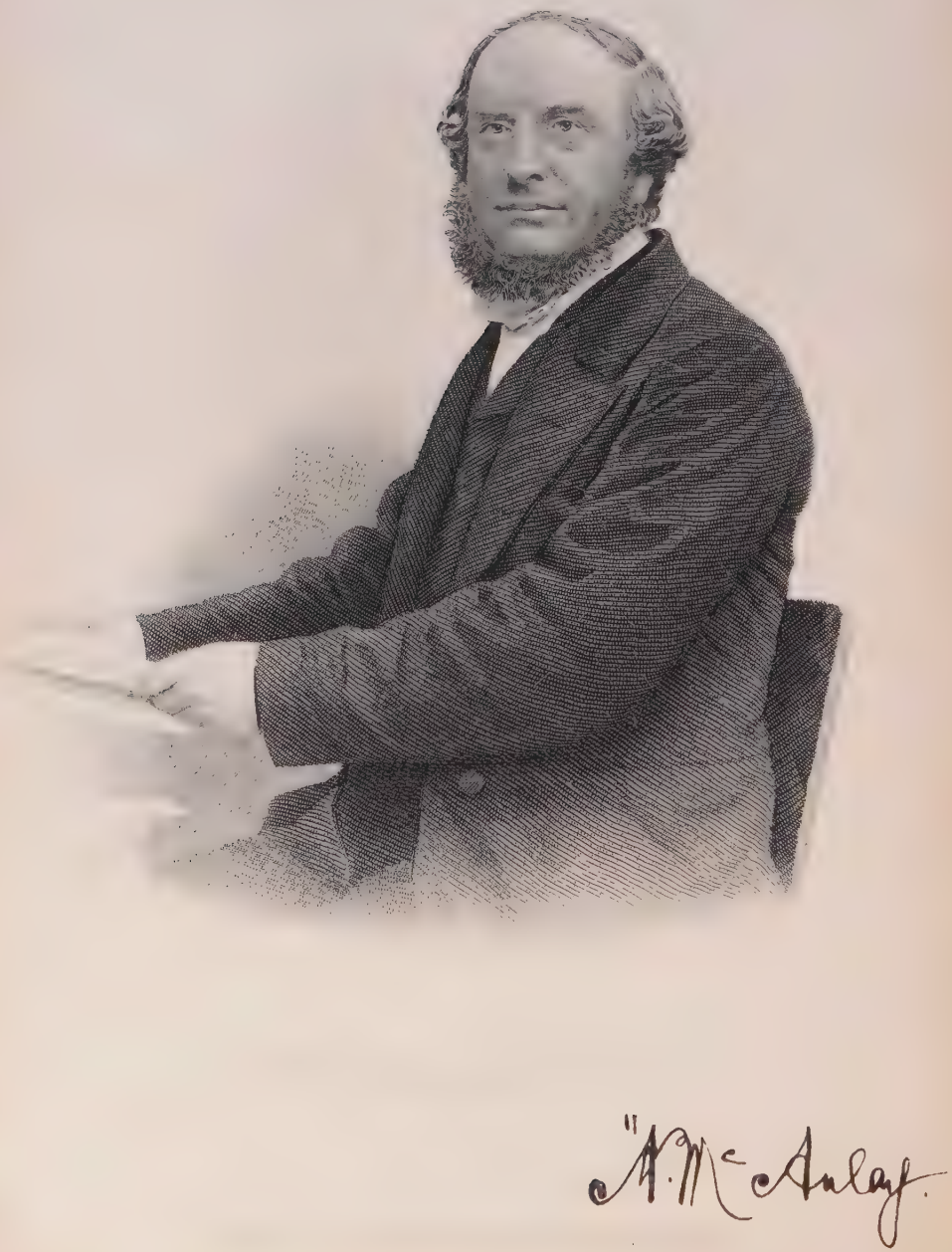
In 1873 Dr. Smith was elected as Secretary of the Conference, and two years later to the Presidency. The observant vigilance, the ready tact, and withal the imperturbable good nature, with which he guided and controlled the proceedings of the Conference, sometimes in debates of no ordinary excitement, will be always remembered by those who were then present.

In 1874 he was appointed British Representative to the first General Conference of the Methodist Church in Canada; and in 1877 he received further proof of the esteem and confidence of his brethren in being selected to attend on their behalf the Australasian Conference, and to visit the districts in Polynesia which had formerly been under the care of our Missionary Society. For nearly twelve years he was Secretary of the Metropolitan Chapel Building Fund, in which department, as a zealous and sagacious co-worker with Sir Francis Lycett, he rendered splendid service, the abundant and precious fruits of which no man can ever estimate. In 1880, when his hitherto robust strength was already failing, he succeeded the Rev. John Rattenbury as Treasurer of the Auxiliary Fund.

In all these years the life of Dr. Smith, in its private relations and in its pastoral service, was full of genial and hearty kindness, honest integrity, and helpful sympathy, insomuch that very many rejoiced to be numbered among his attached friends.

The last public appearance of Dr. Smith, about two months before his death, was in his native county, when he was present at the laying of the foundation-stone of a chapel at Matlock Bridge. After this his health rapidly declined. In feebleness and pain he awaited approaching death with perfect composure. On his last day of perfect consciousness, two brother ministers were present amongst those who surrounded his bed. He begged that the hymn, "Come, ye that love the Lord," might be sung, and would have the last verse repeated once and again. After two short prayers had been offered, he raised his hands, and, with a radiant countenance, solemnly pronounced the Apostle's benediction, ending with an Amen so full and fervent as never to be forgotten by those who heard it. Afterwards he spoke of joining his friend Dr. Punshon; and then, at intervals, the words fell from his lips, "Jesus, my Saviour!" and, "Hold Thou my hand!" Thus, on April 22nd, 1882, waiting and trusting, he passed hence, and found that which he had long looked for—that of which he himself had thus sung in glowing hope:—

"My fears have all vanished,
Death's terrors are gone;
I walk through the River,
And up to the Throne."

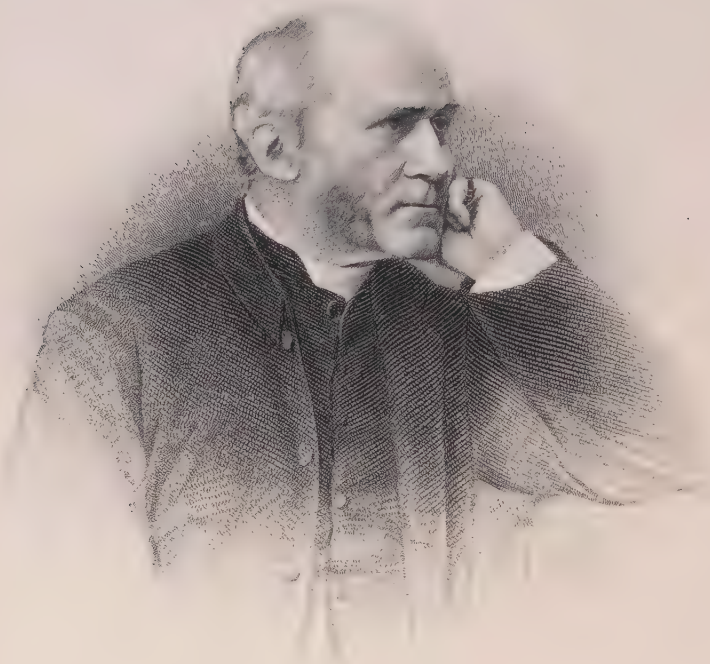

A. McAulay.

THE REV. ALEXANDER M'AULAY,

PRESIDENT, NOTTINGHAM, 1876.

MR. M'AULAY was born in Scotland. He was converted to God early in life, and throughout many years was a faithful witness for the truth and a devoted servant of Christ. He entered the ministry in 1840; was appointed to several important Circuits; did splendid work in and for the East of London; became General Secretary of the Home Mission and Contingent Fund in 1876; was elected President of the Conference at Nottingham, 1876, and died at Somerset East, South Africa, December 1st, 1890, in the seventy-third year of his age.

Mr. M'Aulay was a godly and earnest man; he was shrewd; enterprising; brave in defence of his principles; powerful and successful as a preacher; generous and hospitable; one who loved the old truths, but was not afraid of new methods when convinced that they were good and desirable. He was active in efforts for the salvation of the young, and he encouraged others in their work on behalf of the youth of the Church. He held strong views in favour of strict observance of the Lord's Day; and against making the Church cater for the mere amusement of the people. He was a friend who stuck closely, and he had a large circle of friends. He visited, late in life, the West Indies and South Africa, at his own expense, in order to preach the Gospel and seek to revive the Churches. By his death Methodism was called to mourn at the grave of one of its most true, laborious, and successful sons.



W B Pope

THE REV. WILLIAM BURT POPE, D.D.

BORN IN PRINCE EDWARD'S ISLAND, 19TH FEBRUARY, 1822.
ENTERED THE MINISTRY 1841.
ELECTED PRESIDENT AT BRISTOL 1877.

REV.D JAMES H. RIGG, D.D.

PRESIDENT OF THE CONFE[illegible]79

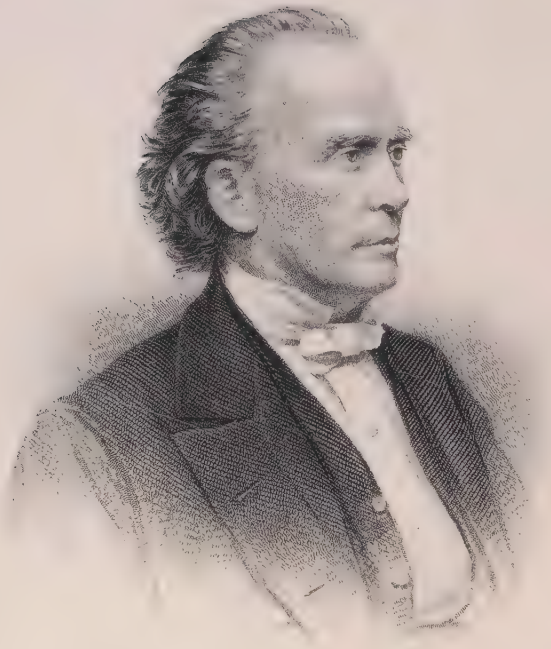
James H Rigg

THE REV. JAMES HARRISON RIGG, D.D.

BORN IN THE ORPHAN HOUSE, NEWCASTLE-ON-TYNE, 16TH JANUARY, 1821.
ENTERED THE MINISTRY 1845.
ELECTED PRESIDENT AT BRADFORD 1878.

THE REV. BENJAMIN GREGORY, D.D.

BORN AT STOKESLEY, YORKSHIRE, 29TH NOVEMBER, 1820.
ENTERED THE MINISTRY 1840.
ELECTED PRESIDENT AT BIRMINGHAM 1879.



E. Genkin

THE REV. EBENEZER EVANS JENKINS, M.A., D.D.

BORN AT EXETER, 10TH MAY, 1820.
ENTERED THE MINISTRY 1845.
ELECTED PRESIDENT AT LONDON 1880.

REVD GEORGE OSBORN D.D.

G. Osborn

THE REV. GEORGE OSBORN, D.D.,

PRESIDENT, LIVERPOOL, 1881.

(*See p.* 199.)

Yours truly

Charles Garrett

THE REV. CHARLES GARRETT.

BORN AT SHAFTESBURY, 22ND NOVEMBER, 1823.
ENTERED THE MINISTRY 1849.
ELECTED PRESIDENT AT LEEDS 1882.

REV. THOMAS M'CULLAGH.

PRESIDENT OF THE CONFERENCE, 1883.

Thos. McCullagh

THE REV. THOMAS M'CULLAGH.

BORN AT NEW INN, CO. GALWAY, IRELAND, 17TH FEBRUARY, 1822.
ENTERED THE MINISTRY 1845.
ELECTED PRESIDENT AT HULL 1883.

Frederic Greeves

THE REV. FREDERIC GREEVES, D.D.

BORN AT BEDFORD, 30TH APRIL, 1833.
ENTERED THE MINISTRY 1855.
ELECTED PRESIDENT AT BURSLEM 1884.

Richard Robert

THE REV. RICHARD ROBERTS.

BORN AT MACHYNLLETH, NORTH WALES, 30TH MAY, 1823.
ENTERED THE MINISTRY 1845.
ELECTED PRESIDENT AT NEWCASTLE-ON-TYNE 1885.

Robt. N. Yorke.

THE REV. ROBERT NEWTON YOUNG, D.D.

BORN AT HALIFAX, NOVA SCOTIA, 17TH JUNE, 1829.
ENTERED THE MINISTRY 1851.
ELECTED PRESIDENT AT LONDON 1886.

His father, the Rev. Robert Young, was President of the Conference at Bristol 1856.

REV.D JOHN WALTON, M.A.

THE REV. JOHN WALTON, M.A

BORN AT LEEDS, 29TH AUGUST, 1823.
ENTERED THE MINISTRY 1846.
ELECTED PRESIDENT AT MANCHESTER 1887.

Yours very truly,
Joseph Bush.

THE REV. JOSEPH BUSH.

BORN AT ASHBY, NEAR SPILSBY, 8TH MARCH, 1826.
ENTERED THE MINISTRY 1852.
ELECTED PRESIDENT AT CAMBORNE 1888.

Charles H. Kelly

THE REV. CHARLES HENRY KELLY.

BORN AT SALFORD, MANCHESTER, 25TH NOVEMBER, 1833.
ENTERED THE MINISTRY 1857.
ELECTED PRESIDENT AT SHEFFIELD 1889.

Henry L. Moulton

Engraved by H. RAPKIN, from a Photograph by SCOTT & WILKINSON

THE REV. WILLIAM FIDDIAN MOULTON, M.A., D.D.

BORN AT LEEK, 14TH MARCH, 1835.
ENTERED THE MINISTRY 1858.
ELECTED PRESIDENT AT BRISTOL 1890.

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Newly Translated out of ye Original Tongues, and with the former Translations diligently compared and revised.
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THE REVD. IOHN WESLEY A.M.
BORN 1703. OBT 1791.
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